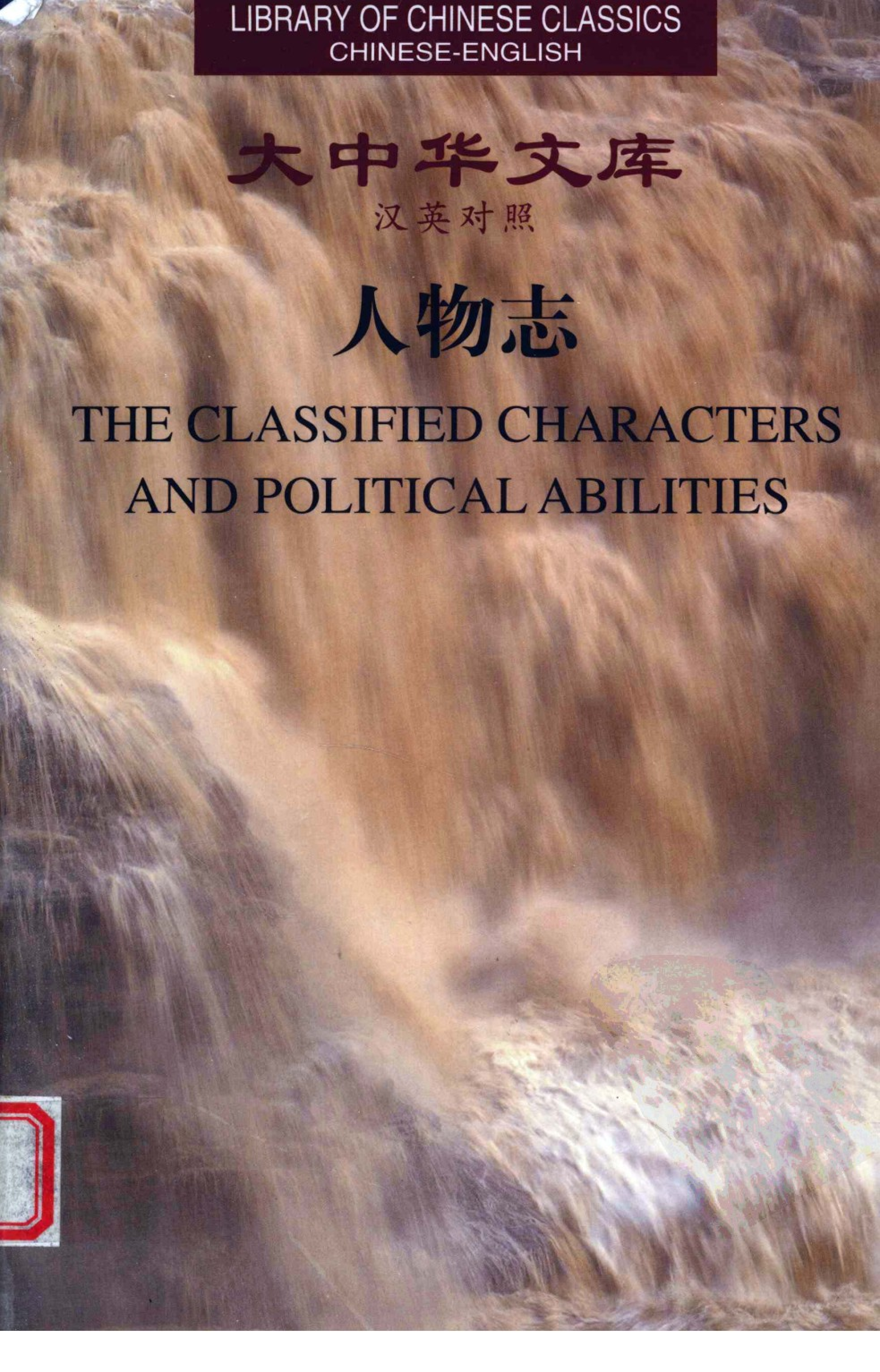
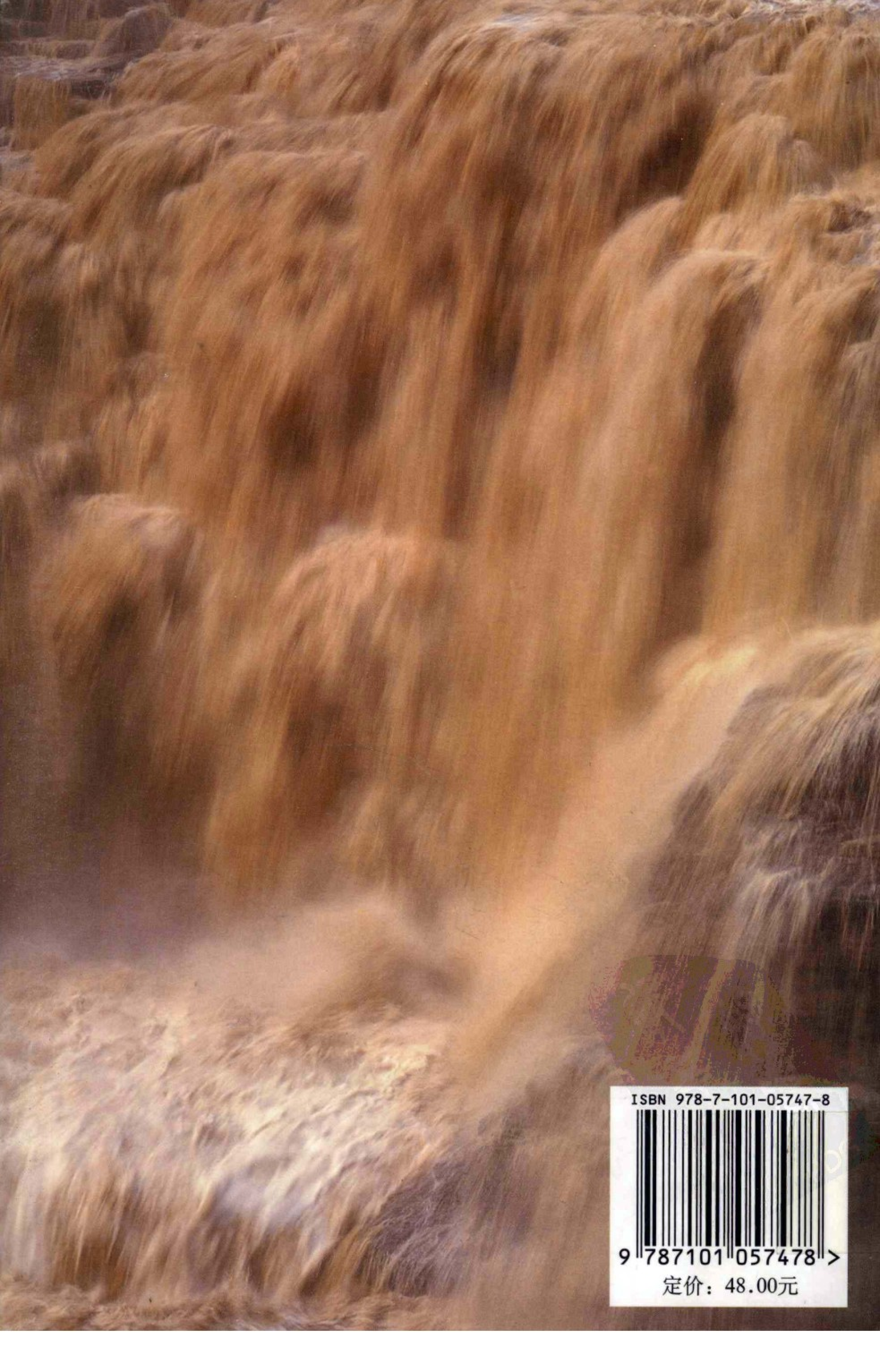


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人物志

THE CLASSIFIED CHARACTERS AND POLITICAL ABILITIES



ISBN 978-7-101-05747-8

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定价：48.00元

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THE CLASSIFIED CHARACTERS AND POLITICAL ABILITIES

罗应换　英译
伏俊琏　今译

Translated into English by Luo Yinghuan
Translated into Modern Chinese by Fu Junlian

中 华 书 局
Zhonghua Book Company

图书在版编目（CIP）数据

人物志：英汉对照／（魏）刘邵著；伏俊琏今译；罗应换英译.—北京：中华书局，2007

（大中华文库）

ISBN 978-7-101-05747-8

I.人… II.①刘…②伏…③罗… III.①英语－汉语－对照读物②人才学－中国－三国时代 IV.H319.4：C

中国版本图书馆CIP数据核字（2007）第092927号

责任编辑：孙文颖

大中华文库

人物志

罗应换 英译

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出版发行者：

中华书局

（北京市丰台区太平桥西里38号 100073）

http://www.zhbc.com.cn

E-mail:zhbc@zhbc.com.cn

印制者：

深圳佳信达印务有限公司印刷

开本：960×640 1/16(精装) 印张：18 印数：2500册

2007年12月第1版第1次印刷

（汉英）ISBN 978-7-101-05747-8

定价：48.00元

总　　序

杨牧之

《大中华文库》终于出版了。我们为之高兴，为之鼓舞，但也倍感压力。

当此之际，我们愿将郁积在我们心底的话，向读者倾诉。

一

中华民族有着悠久的历史和灿烂的文化，系统、准确地将中华民族的文化经典翻译成外文，编辑出版，介绍给全世界，是几代中国人的愿望。早在几十年前，西方一位学者翻译《红楼梦》，将书名译成《一个红楼上的梦》，将林黛玉译为“黑色的玉”。我们一方面对外国学者将中国的名著介绍到世界上去表示由衷的感谢，一方面为祖国的名著还不被完全认识，甚至受到曲解，而感到深深的遗憾。还有西方学者翻译《金瓶梅》，专门摘选其中自然主义描述最为突出的篇章加以译介。一时间，西方学者好像发现了奇迹，掀起了《金瓶梅》热，说中国是“性开放的源头”，公开地在报刊上鼓吹中国要“发扬开放之传统”。还有许多资深、友善的汉学家译介中国古代的哲学著作，在把中华民族文化介绍给全世界的工作方面作出了重大贡献，但或囿于理解有误，或缘于对中国文字认识的局限，质量上乘的并不多，常常是隔靴搔痒，说不到点子上。大哲学家黑格尔曾经说过：中国有

最完备的国史。但他认为中国古代没有真正意义上的哲学，还处在哲学史前状态。这么了不起的哲学家竟然作出这样大失水准的评论，何其不幸。正如任何哲学家都要受时间、地点、条件的制约一样，黑格尔也离不开这一规律。当时他也只能从上述水平的汉学家译过去的文字去分析、理解，所以，黑格尔先生对中国古代社会的认识水平是什么状态，也就不难想象了。

中国离不开世界，世界也缺少不了中国。中国文化摄取外域的新成分，丰富了自己，又以自己的新成就输送给别人，贡献于世界。从公元 5 世纪开始到公元 15 世纪，大约有一千年，中国走在世界的前列。在这一千多年的时间里，她的光辉照耀全世界。人类要前进，怎么能不全面认识中国，怎么能不认真研究中国的历史呢?

二

中华民族是伟大的，曾经辉煌过，蓝天、白云、阳光灿烂，和平而兴旺；也有过黑暗的、想起来就让人战栗的日子，但中华民族从来是充满理想，不断追求，不断学习，渴望和平与友谊的。

中国古代伟大的思想家孔子曾经说过:“三人行，必有我师焉。择其善者而从之，其不善者而改之。”孔子的话就是要人们向别人学习。这段话正是概括了整个中华民族与人交往的原则。人与人之间交往如此，在与周边的国家交往中也是如此。

秦始皇第一个统一了中国，可惜在位只有十几年，来不及做更多的事情。汉朝继秦而继续强大，便开始走出去，了

解自己周边的世界。公元前138年，汉武帝派张骞出使西域。他带着一万头牛羊，总值一万万钱的金帛货物，作为礼物，开始西行，最远到过“安息”(即波斯)。公元前36年，班超又率36人出使西域。36个人按今天的话说，也只有一个排，显然是为了拜访未曾见过面的邻居，是去交朋友。到了西域，班超派遣甘英作为使者继续西行，往更远处的大秦国(即罗马)去访问，“乃抵条支而历安息，临西海以望大秦”(《后汉书·西域传》)。“条支”在“安息”以西，即今天的伊拉克、叙利亚一带，“西海”应是今天的地中海。也就是说甘英已经到达地中海边上，与罗马帝国隔海相望，“临大海欲渡”，却被人劝阻而未成行，这在历史上留下了遗恨。可以想见班超、甘英沟通友谊的无比勇气和强烈愿望。接下来是唐代的玄奘，历经千难万险，到“西天”印度取经，带回了南亚国家的古老文化。归国后，他把带回的佛教经典组织人翻译，到后来很多经典印度失传了，但中国却保存完好，以至于今天，没有玄奘的《大唐西域记》，印度人很难编写印度古代史。明代郑和“七下西洋”，把中华文化传到东南亚一带。鸦片战争以后，一代又一代先进的中国人，为了振兴中华，又前赴后继，向西方国家学习先进的科学思想和文明成果。这中间有我们的领导人朱德、周恩来、邓小平；有许许多多大科学家、文学家、艺术家，如郭沫若、李四光、钱学森、冼星海、徐悲鸿等。他们的追求、奋斗，他们的博大胸怀，兼收并蓄的精神，为人类社会增添了光彩。

中国文化的形成和发展过程，就是一个以众为师、以各国人民为师，不断学习和创造的过程。中华民族曾经向周边国家和民族学习过许多东西，假如没有这些学习，中华民族绝不可能创造出昔日的辉煌。回顾历史，我们怎么能够不对

伟大的古埃及文明、古希腊文明、古印度文明满怀深深的感激?怎么能够不对伟大的欧洲文明、非洲文明、美洲文明、澳洲文明，以及中国周围的亚洲文明充满温情与敬意?

中华民族为人类社会曾作出过独特的贡献。在15世纪以前，中国的科学技术一直处于世界遥遥领先的地位。英国科学家李约瑟说:“中国在公元3世纪到13世纪之间，保持着一个西方所望尘莫及的科学知识水平。”美国耶鲁大学教授、《大国的兴衰》的作者保罗·肯尼迪坦言:“在近代以前时期的所有文明中，没有一个国家的文明比中国更发达，更先进。”

世界各国的有识之士千里迢迢来中国观光、学习。在这个过程中，中国唐朝的长安城渐渐发展成为国际大都市。西方的波斯、东罗马，东亚的高丽、新罗、百济、南天竺、北天竺，频繁前来。外国的王侯、留学生，在长安供职的外国官员，商贾、乐工和舞士，总有几十个国家，几万人之多。日本派出的“遣唐使”更是一批接一批。传为美谈的日本人阿部仲麻吕(晁衡)在长安留学的故事，很能说明外国人与中国的交往。晁衡学成仕于唐朝，前后历时五十余年。晁衡与中国的知识分子结下了深厚的友情。他归国时，传说在海中遇难身亡。大诗人李白作诗哭悼:“日本晁卿辞帝都，征帆一片绕蓬壶。明月不归沉碧海，白云愁色满苍梧。”晁衡遇险是误传，但由此可见中外学者之间在中国长安交往的情谊。

后来，不断有外国人到中国来探寻秘密，所见所闻，常常让他们目瞪口呆。《希腊纪事》(希腊人波桑尼阿著)记载公元2世纪时，希腊人在中国的见闻。书中写道:“赛里斯人用小米和青芦喂一种类似蜘蛛的昆虫，喂到第五年，虫肚子胀裂开，便从里面取出丝来。”从这段对中国古代养蚕技术的

描述，可见当时欧洲人与中国人的差距。公元9世纪中叶，阿拉伯人来到中国。一位阿拉伯作家在他所著的《中国印度闻见录》中记载了曾旅居中国的阿拉伯商人的见闻：

——一天，一个外商去拜见驻守广州的中国官吏。会见时，外商总盯着官吏的胸部，官吏很奇怪，便问："你好像总盯着我的胸，这是怎么回事？"那位外商回答说："透过你穿的丝绸衣服，我隐约看到你胸口上长着一个黑痣，这是什么丝绸，我感到十分惊奇。"官吏听后，失声大笑，伸出胳膊，说："请你数数吧，看我穿了几件衣服。"那商人数过，竟然穿了五件之多，黑痣正是透过这五层丝绸衣服显现出来的。外商惊得目瞪口呆，官吏说："我穿的丝绸还不算是最好的，总督穿的要更精美。"

——书中关于茶(他们叫干草叶子)的记载，可见阿拉伯国家当时还没有喝茶的习惯。书中记述："中国国王本人的收入主要靠盐税和泡开水喝的一种干草税。在各个城市里，这种干草叶售价都很高，中国人称这种草叶叫'茶'，这种干草叶比苜蓿的叶子还多，也略比它香，稍有苦味，用开水冲喝，治百病。"

——他们对中国的医疗条件十分羡慕，书中记载道："中国人医疗条件很好，穷人可以从国库中得到药费。"还说："城市里，很多地方立一石碑，高10肘，上面刻有各种疾病和药物，写明某种病用某种药医治。"

——关于当时中国的京城，书中作了生动的描述：中国的京城很大，人口众多，一条宽阔的长街把全城分为两半，大街右边的东区，住着皇帝、宰相、禁军及皇家的总管、奴婢。在这个区域，沿街开凿了小河，流水潺潺；路旁，葱茏的树木整然有序，一幢幢宅邸鳞次栉比。大街左边的西区，

住着庶民和商人。这里有货栈和商店，每当清晨，人们可以看到，皇室的总管、宫廷的仆役，或骑马或步行，到这里来采购。

此后的史籍对西人来华的记载，渐渐多了起来。13世纪意大利旅行家马可·波罗，尽管有人对他是否真的到过中国持怀疑态度，但他留下一部记述元代事件的《马可·波罗游记》却是确凿无疑的。这部游记中的一些关于当时中国的描述使得西方人认为是“天方夜谭”。总之，从中西文化交流史来说，这以前的时期还是一个想象和臆测的时代，相互之间充满了好奇与幻想。

从16世纪末开始，由于航海技术的发展，东西方航路的开通，随着一批批传教士来华，中国与西方开始了直接的交流。沟通中西的使命在意大利传教士利玛窦那里有了充分的体现。利玛窦于1582年来华，1610年病逝于北京，在华二十余年。除了传教以外，做了两件具有历史象征意义的事，一是1594年前后在韶州用拉丁文翻译《四书》，并作了注释；二是与明代学者徐光启合作，用中文翻译了《几何原本》。

西方传教士对《四书》等中国经典的粗略翻译，以及杜赫德的《中华帝国志》等书对中国的介绍，在西方读者的眼前展现了一个异域文明，在当时及稍后一段时期引起了一场“中国热”，许多西方大思想家都曾注目于中国文化。有的推崇中华文明，如莱布尼兹、伏尔泰、魁奈等，有的对中华文明持批评态度，如孟德斯鸠、黑格尔等。莱布尼兹认识到中国文化的某些思想与他的观念相近，如周易的卦象与他发明的二进制相契合，对中国文化给予了热情的礼赞；黑格尔则从他整个哲学体系的推演出发，认为中国没有真正意义上的哲学，还处在哲学史前的状态。但是，不论是推崇还是批

评，是吸纳还是排斥，中西文化的交流产生了巨大的影响。随着先进的中国科学技术的西传，特别是中国的造纸、火药、印刷术和指南针四大发明的问世，大大改变了世界的面貌。马克思说：“中国的火药把骑士阶层炸得粉碎，指南针打开了世界市场并建立了殖民地，而印刷术则变成了新教的工具，变成对精神发展创造必要前提的最强大的杠杆。”英国的哲学家培根说：中国的四大发明“改变了全世界的面貌和一切事物的状态”。

三

大千世界，潮起潮落。云散云聚，万象更新。中国古代产生了无数伟大的科学家：祖冲之、李时珍、孙思邈、张衡、沈括、毕昇……产生了无数科技成果：《齐民要术》、《九章算术》、《伤寒杂病论》、《本草纲目》……以及保存至今的世界奇迹：浑天仪、地动仪、都江堰、敦煌石窟、大运河、万里长城……但从15世纪下半叶起，风水似乎从东方转到了西方，落后的欧洲只经过400年便成为世界瞩目的文明中心。英国的牛顿、波兰的哥白尼、德国的伦琴、法国的居里、德国的爱因斯坦、意大利的伽利略、俄国的门捷列夫、美国的费米和爱迪生……光芒四射，令人敬仰。

中华民族开始思考了。潮起潮落究竟是什么原因？中国人发明的火药，传到欧洲，转眼之间反成为欧洲列强轰击中国大门的炮弹，又是因为什么？

鸦片战争终于催醒了中国人沉睡的迷梦，最先“睁眼看世界”的一代精英林则徐、魏源迈出了威武雄壮的一步。曾国藩、李鸿章搞起了洋务运动。中国的知识分子喊出“民主

与科学”的口号。中国是落后了，中国的志士仁人在苦苦探索。但落后中饱含着变革的动力，探索中孕育着崛起的希望。“向科学进军”，中华民族终于又迎来了科学的春天。

今天，世界毕竟来到了21世纪的门槛。分散隔绝的世界，逐渐变成联系为一体的世界。现在，全球一体化趋势日益明显，人类历史也就在愈来愈大的程度上成为全世界的历史。当今，任何一种文化的发展都离不开对其它优秀文化的汲取，都以其它优秀文化的发展为前提。在近现代，西方文化汲取中国文化，不仅是中国文化的传播，更是西方文化自身的创新和发展；正如中国文化对西方文化的汲取一样，既是西方文化在中国的传播，同时也是中国文化在近代的转型和发展。地球上所有的人类文化，都是我们共同的宝贵遗产。既然我们生活的各个大陆，在地球史上曾经是连成一气的“泛大陆”，或者说是一个完整的“地球村”，那么，我们同样可以在这个以知识和学习为特征的网络时代，走上相互学习、共同发展的大路，建设和开拓我们人类崭新的“地球村”。

西学仍在东渐，中学也将西传。各国人民的优秀文化正日益迅速地为中国文化所汲取，而无论西方和东方，也都需要从中国文化中汲取养分。正是基于这一认识，我们组织出版汉英对照版《大中华文库》，全面系统地翻译介绍中国传统文化典籍。我们试图通过《大中华文库》，向全世界展示，中华民族五千年的追求，五千年的梦想，正在新的历史时期重放光芒。中国人民就像火后的凤凰，万众一心，迎接新世纪文明的太阳。

1999年8月　北京

PREFACE TO THE *LIBRARY OF CHINESE CLASSICS*

Yang Muzhi

The publication of the *Library of Chinese Classics* is a matter of great satisfaction to all of us who have been involved in the production of this monumental work. At the same time, we feel a weighty sense of responsibility, and take this opportunity to explain to our readers the motivation for undertaking this cross-century task.

1

The Chinese nation has a long history and a glorious culture, and it has been the aspiration of several generations of Chinese scholars to translate, edit and publish the whole corpus of the Chinese literary classics so that the nation's greatest cultural achievements can be introduced to people all over the world. There have been many translations of the Chinese classics done by foreign scholars. A few dozen years ago, a Western scholar translated the title of *A Dream of Red Mansions* into "A Dream of Red Chambers" and Lin Daiyu, the heroine in the novel, into "Black Jade." But while their endeavours have been laudable, the results of their labours have been less than satisfactory. Lack of knowledge of Chinese culture and an inadequate grasp of the Chinese written language have led the translators into many errors. As a consequence, not only are Chinese classical writings widely misunderstood in the rest of the world, in some cases their content has actually been distorted. At one time, there was a "*Jin Ping Mei* craze" among Western scholars, who thought that they had uncovered a miraculous phenomenon, and published theories claiming that China was the "fountainhead of eroticism," and that a Chinese "tradition of permissiveness" was about to be laid bare. This distorted view came about due to the translators of the *Jin Ping Mei (Plum in the Golden Vase)* putting one-sided stress on the

raw elements in that novel, to the neglect of its overall literary value. Meanwhile, there have been many distinguished and well-intentioned Sinologists who have attempted to make the culture of the Chinese nation more widely known by translating works of ancient Chinese philosophy. However, the quality of such work, in many cases, is unsatisfactory, often missing the point entirely. The great philosopher Hegel considered that ancient China had no philosophy in the real sense of the word, being stuck in philosophical "prehistory." For such an eminent authority to make such a colossal error of judgment is truly regrettable. But, of course, Hegel was just as subject to the constraints of time, space and other objective conditions as anyone else, and since he had to rely for his knowledge of Chinese philosophy on inadequate translations it is not difficult to imagine why he went so far off the mark.

China cannot be separated from the rest of the world; and the rest of the world cannot ignore China. Throughout its history, Chinese civilization has enriched itself by absorbing new elements from the outside world, and in turn has contributed to the progress of world civilization as a whole by transmitting to other peoples its own cultural achievements. From the 5th to the 15th centuries, China marched in the front ranks of world civilization. If mankind wishes to advance, how can it afford to ignore China? How can it afford not to make a thoroughgoing study of its history?

2

Despite the ups and downs in their fortunes, the Chinese people have always been idealistic, and have never ceased to forge ahead and learn from others, eager to strengthen ties of peace and friendship.

The great ancient Chinese philosopher Confucius once said, "Wherever three persons come together, one of them will surely be able to teach me something. I will pick out his good points and emulate them; his bad points I will reform." Confucius meant by this that we should always be ready to learn from others. This maxim encapsulates the principle the Chinese people have always followed in their dealings with other peoples, not only on an individual basis but also at the level of state-to-state relations.

After generations of internecine strife, China was unified by Emperor

Qin Shi Huang (the First Emperor of the Qin Dynasty) in 221 B.C. The Han Dynasty, which succeeded that of the short-lived Qin, waxed powerful, and for the first time brought China into contact with the outside world. In 138 B.C., Emperor Wu dispatched Zhang Qian to the western regions, i.e. Central Asia. Zhang, who traveled as far as what is now Iran, took with him as presents for the rulers he visited on the way 10,000 head of sheep and cattle, as well as gold and silks worth a fabulous amount. In 36 B.C., Ban Chao headed a 36-man legation to the western regions. These were missions of friendship to visit neighbours the Chinese people had never met before and to learn from them. Ban Chao sent Gan Ying to explore further toward the west. According to the "Western Regions Section" in the *Book of Later Han*, Gan Ying traveled across the territories of present-day Iraq and Syria, and reached the Mediterranean Sea, an expedition which brought him within the confines of the Roman Empire. Later, during the Tang Dynasty, the monk Xuan Zang made a journey fraught with danger to reach India and seek the knowledge of that land. Upon his return, he organized a team of scholars to translate the Buddhist scriptures, which he had brought back with him. As a result, many of these scriptural classics which were later lost in India have been preserved in China. In fact, it would have been difficult for the people of India to reconstruct their own ancient history if it had not been for Xuan Zang's *A Record of a Journey to the West in the Time of the Great Tang Dynasty*. In the Ming Dynasty, Zheng He transmitted Chinese culture to Southeast Asia during his seven voyages. Following the Opium Wars in the mid-19th century, progressive Chinese, generation after generation, went to study the advanced scientific thought and cultural achievements of the Western countries. Their aim was to revive the fortunes of their own country. Among them were people who were later to become leaders of China, including Zhu De, Zhou Enlai and Deng Xiaoping. In addition, there were people who were to become leading scientists, literary figures and artists, such as Guo Moruo, Li Siguang, Qian Xuesen, Xian Xinghai and Xu Beihong. Their spirit of ambition, their struggles and their breadth of vision were an inspiration not only to the Chinese people but to people all over the world.

Indeed, it is true that if the Chinese people had not learned many

things from the surrounding countries they would never have been able to produce the splendid achievements of former days. When we look back upon history, how can we not feel profoundly grateful for the legacies of the civilizations of ancient Egypt, Greece and India? How can we not feel fondness and respect for the cultures of Europe, Africa, America and Oceania?

The Chinese nation, in turn, has made unique contributions to the community of mankind. Prior to the 15th century, China led the world in science and technology. The British scientist Joseph Needham once said, "From the third century A.D. to the 13th century A.D. China was far ahead of the West in the level of its scientific knowledge." Paul Kennedy, of Yale University in the U.S., author of *The Rise and Fall of the Great Powers*, said, "Of all the civilizations of the pre-modern period, none was as well-developed or as progressive as that of China."

Foreigners who came to China were often astonished at what they saw and heard. The Greek geographer Pausanias in the second century A.D. gave the first account in the West of the technique of silk production in China: "The Chinese feed a spider-like insect with millet and reeds. After five years the insect's stomach splits open, and silk is extracted therefrom." From this extract, we can see that the Europeans at that time did not know the art of silk manufacture. In the middle of the 9th century A.D., an Arabian writer includes the following anecdote in his *Account of China and India*:

"One day, an Arabian merchant called upon the military governor of Guangzhou. Throughout the meeting, the visitor could not keep his eyes off the governor's chest. Noticing this, the latter asked the Arab merchant what he was staring at. The merchant replied, 'Through the silk robe you are wearing, I can faintly see a black mole on your chest. Your robe must be made out of very fine silk indeed!' The governor burst out laughing, and holding out his sleeve invited the merchant to count how many garments he was wearing. The merchant did so, and discovered that the governor was actually wearing five silk robes, one on top of the other, and they were made of such fine material that a tiny mole could be seen through them all! Moreover, the governor explained that the robes he was wearing were not made of the finest silk at all; silk of the highest

grade was reserved for the garments worn by the provincial governor."

The references to tea in this book (the author calls it "dried grass") reveal that the custom of drinking tea was unknown in the Arab countries at that time: "The king of China's revenue comes mainly from taxes on salt and the dry leaves of a kind of grass which is drunk after boiled water is poured on it. This dried grass is sold at a high price in every city in the country. The Chinese call it 'cha.' The bush is like alfalfa, except that it bears more leaves, which are also more fragrant than alfalfa. It has a slightly bitter taste, and when it is infused in boiling water it is said to have medicinal properties."

Foreign visitors showed especial admiration for Chinese medicine. One wrote, "China has very good medical conditions. Poor people are given money to buy medicines by the government."

In this period, when Chinese culture was in full bloom, scholars flocked from all over the world to China for sightseeing and for study. Chang'an, the capital of the Tang Dynasty was host to visitors from as far away as the Byzantine Empire, not to mention the neighboring countries of Asia. Chang'an, at that time the world's greatest metropolis, was packed with thousands of foreign dignitaries, students, diplomats, merchants, artisans and entertainers. Japan especially sent contingent after contingent of envoys to the Tang court. Worthy of note are the accounts of life in Chang'an written by Abeno Nakamaro, a Japanese scholar who studied in China and had close friendships with ministers of the Tang court and many Chinese scholars in a period of over 50 years. The description throws light on the exchanges between Chinese and foreigners in this period. When Abeno was supposedly lost at sea on his way back home, the leading poet of the time, Li Bai, wrote a eulogy for him.

The following centuries saw a steady increase in the accounts of China written by Western visitors. The Italian Marco Polo described conditions in China during the Yuan Dynasty in his *Travels*. However, until advances in the science of navigation led to the opening of east-west shipping routes at the beginning of the 16th century Sino-Western cultural exchanges were coloured by fantasy and conjecture. Concrete progress was made when a contingent of religious missionaries, men well versed in Western science and technology, made their way to China, ushering in an era of

direct contacts between China and the West. The experience of this era was embodied in the career of the Italian Jesuit Matteo Ricci. Arriving in China in 1582, Ricci died in Beijing in 1610. Apart from his missionary work, Ricci accomplished two historically symbolic tasks — one was the translation into Latin of the "Four Books," together with annotations, in 1594; the other was the translation into Chinese of Euclid's *Elements*.

The rough translations of the "Four Books" and other Chinese classical works by Western missionaries, and the publication of Père du Halde's *Description Geographique, Historique, Chronologique, Politique, et Physique de l'Empire de la Chine* revealed an exotic culture to Western readers, and sparked a "China fever," during which the eyes of many Western intellectuals were fixed on China. Some of these intellectuals, including Leibniz, held China in high esteem; others, such as Hegel, nursed a critical attitude toward Chinese culture. Leibniz considered that some aspects of Chinese thought were close to his own views, such as the philosophy of the *Book of Changes* and his own binary system. Hegel, on the other hand, as mentioned above, considered that China had developed no proper philosophy of its own. Nevertheless, no matter whether the reaction was one of admiration, criticism, acceptance or rejection, Sino-Western exchanges were of great significance. The transmission of advanced Chinese science and technology to the West, especially the Chinese inventions of paper-making, gunpowder, printing and the compass, greatly changed the face of the whole world. Karl Marx said, "Chinese gunpowder blew the feudal class of knights to smithereens; the compass opened up world markets and built colonies; and printing became an implement of Protestantism and the most powerful lever and necessary precondition for intellectual development and creation." The English philosopher Roger Bacon said that China's four great inventions had "changed the face of the whole world and the state of affairs of everything."

3

Ancient China gave birth to a large number of eminent scientists, such as Zu Chongzhi, Li Shizhen, Sun Simiao, Zhang Heng, Shen Kuo and Bi

Sheng. They produced numerous treatises on scientific subjects, including *The Manual of Important Arts for the People's Welfare, Nine Chapters on the Mathematical Art, A Treatise on Febrile Diseases* and *Compendium of Materia Medica*. Their accomplishments included ones whose influence has been felt right down to modern times, such as the armillary sphere, seismograph, Dujiangyan water conservancy project, Dunhuang Grottoes, Grand Canal and Great Wall. But from the latter part of the 15th century, and for the next 400 years, Europe gradually became the cultural centre upon which the world's eyes were fixed. The world's most outstanding scientists then were England's Isaac Newton, Poland's Copernicus, France's Marie Curie, Germany's Rontgen and Einstein, Italy's Galileo, Russia's Mendelev and America's Edison.

The Chinese people then began to think: What is the cause of the rise and fall of nations? Moreover, how did it happen that gunpowder, invented in China and transmitted to the West, in no time at all made Europe powerful enough to batter down the gates of China herself?

It took the Opium War to wake China from its reverie. The first generation to make the bold step of "turning our eyes once again to the rest of the world" was represented by Lin Zexu and Wei Yuan. Zeng Guofan and Li Hongzhang started the Westernization Movement, and later intellectuals raised the slogan of "Democracy and Science." Noble-minded patriots, realizing that China had fallen behind in the race for modernization, set out on a painful quest. But in backwardness lay the motivation for change, and the quest produced the embryo of a towering hope, and the Chinese people finally gathered under a banner proclaiming a "March Toward Science."

On the threshold of the 21st century, the world is moving in the direction of becoming an integrated entity. This trend is becoming clearer by the day. In fact, the history of the various peoples of the world is also becoming the history of mankind as a whole. Today, it is impossible for any nation's culture to develop without absorbing the excellent aspects of the cultures of other peoples. When Western culture absorbs aspects of Chinese culture, this is not just because it has come into contact with Chinese culture, but also because of the active creativity and development of Western culture itself; and vice versa. The various cultures of

the world's peoples are a precious heritage which we all share. Mankind no longer lives on different continents, but on one big continent, or in a "global village." And so, in this era characterized by an all-encompassing network of knowledge and information we should learn from each other and march in step along the highway of development to construct a brand-new "global village."

Western learning is still being transmitted to the East, and vice versa. China is accelerating its pace of absorption of the best parts of the cultures of other countries, and there is no doubt that both the West and the East need the nourishment of Chinese culture. Based on this recognition, we have edited and published the *Library of Chinese Classics* in a Chinese-English format as an introduction to the corpus of traditional Chinese culture in a comprehensive and systematic translation. Through this collection, our aim is to reveal to the world the aspirations and dreams of the Chinese people over the past 5,000 years and the splendour of the new historical era in China. Like a phoenix rising from the ashes, the Chinese people in unison are welcoming the cultural sunrise of the new century.

August 1999



前　言

一

《人物志》的作者刘邵，字孔才，广平邯郸（今河北邯郸）人。约生于汉灵帝光和年间（180年左右），卒于魏齐王曹芳正始年间（245年左右）。初为计吏，后迁太子舍人、秘书郎。魏朝建立，任尚书郎、散骑侍郎，出任陈留太守，后回到朝廷担任骑都尉，迁散骑常侍。他曾牵头制定魏法《新律》18篇，并著《律略论》5卷。曾为朝廷制定了详细的考核官吏的《都官考课》72条。晚年以执经讲学为主，赐爵关内侯。撰有《乐论》14篇，《法论》10卷，《孝经注》1卷，《人物志》3卷。《三国志》卷21有传。

刘邵对历代的法律制度、人才管理制度以及法律思想和人才理论做过深入研究，并结合丰富的实践认真加以探讨，形成了他独具特色的吏制管理思想和人才学思想。

《人物志》主要探讨了两个方面的问题。

（一）通过“九质”探索“情性”。

《人物志》要解决的核心问题是人才的鉴识与任用，书名“人物”就是“辨析人材”的意思。全书第一句话“盖人物之本，出乎情性”，是说鉴识人才的根本，在于了解其情性。所以，研究情性，是本书的出发点。那

么，什么是情性呢？刘邵以为，人"禀阴阳以立性"，"阴""阳"指元气所具有的两种根本属性，"情性"则是人禀赋了阴阳之气而出现的正派与佞邪、聪明与愚蠢、勇敢与怯懦、刚强与软弱、焦躁与安静、伤感与愉悦、衰颓与庄重、意态与气度、缓慢与急迫等相对相依的性格特点以及心理、道德等方面的内容，其中包括仁、义、礼、信、智五种永恒的道德（"五德"或"五常"）。

怎样探究情性呢？刘邵认为，人的情性是可以通过五行学说探索的。这是因为大自然借助五行而赋予人以形体（《九征》："其在体也，木骨，金筋，火气，土肌，水血，五物之象也"），骨、筋、气、肌、血这五种生理体质叫"五质"；五行本身含有仁、义、礼、信、智五种永恒的道德属性，所以称为"五常"。它们的对应关系是：木—骨—仁，金—筋—义，火—气—礼，土—肌—信，水—血—智。由于人体的"五质"对五行之气的禀受情况有差异，因而仁、义、礼、智、信五种道德品质的水平也就不同。五行之气是无形的，而它们所产生的五种生理体质却是有形的。这些生理体质的发育情况是可以了解的，那么，依靠它们所形成的道德品质和性格特征（即"情性"）也就可以探求了。

由于和五行对应的五质过于狭窄，刘邵又进一步提出了更为具体的"九质"概念：神、精、筋、骨、气、色、仪、容、言。其中肌对应神，血对应色，而精、仪、容、言四者是在"五质"基础上发展的。"九质"现于外表，应于内心，各显情性的特征，称为"九征"。

五质（骨、筋、气、肌、血）是人和动物共有的，而"精、仪、容、言"则是人类所特有的。因此，人的情性总

是表现在容止和言谈上,言谈容止的关键是"态度"即神态气度,而态度的核心在于"眼睛",所谓"情发于目"。这是情性体现在仪表态度之上。再深入一步,刘邵认为,"仪表态度"是"心气"产生的,而"心气"的表现则是声音。所以"声音"的变化和性情是密切关联的。声音产生于"气",它和情性互为表里,"声音"和"态度"是融为一体的。

在此基础之上,刘邵全面系统地提出了人材鉴识的"八观"(《八观》)"五视"(《效难》)方法。八观五视,就是以对"九质"的观察和心理分析为主,观察一个人所具有的道德品质、智力高低和能力大小。

"九质"之中,"言谈"处于关键地位,因为精(目光)、仪(举止)、容(神色)都是围绕着"言谈"的。因而,《人物志》讲鉴识人材的方法,除了"八观""五视"等一般方法外,特别强调通过言谈论难鉴识人材。

《材理篇》全面系统地阐述了有关"言谈论难"的一些问题。《接识篇》则全面描述了同偏材之人交谈的难处,指出容易出现的失误及原因。《释争篇》也从"言谈论难"出发,阐述在处理人际关系,尤其是同人交谈时必须遵循的"不伐、不争"的基本原则。

(二)辨析人材的等次类型,根据材质和能力任用官职。

为了区分人材类别,《人物志》专门讨论了"材"与"能"的关系。认为能力是从材质产生的,材为源,能为流;材为本,能为用;能决定于材,材又必须通过能来表现自己。

刘邵以"材能"和"情性"作为划分人材的标准,先

把人划分为五个等级:一是兼德之人即“圣人”。二是兼材之人。三是偏材之人。四是依似之人,即似是而非的伪人才。五是间杂之人,就是善恶参浑,心无定是,变化无常的人(《九征》)。这五个等级的人,兼德之人、兼材之人、偏材之人是人材,称为“三度”。兼德之人以中庸为德,“变化无方,以达为节”(《体别》),“总达众材而不以事自任”(《流业》),所以达到了情性的最高境界:中庸平淡。依似、间杂之人属于伪人材,在辨伪的时候才有参考价值,可以略而不论。

偏材情性理论是刘邵人材思想最辉煌的部分。《体别篇》中,首先分情性为十二类,并指出每类情性的优点和缺点;并把“偏材之人”也对应地分为十二种类型,分析每类人材的缺点和使用得失。这是以情性为标准划分人材。

《流业篇》则侧重于以“材能”为标准划分,刘邵把人的基本材能分为德、法、术,所谓“三材”,以此为衡量的标准,把人材分为皇帝之材和大臣之材两类。大臣之材包括两种兼材(国体、器能)和六种偏材(清节、法、术、臧否、伎俩、智意)。另有四种(文章、儒学、口辩、雄杰)虽不兼三材,但也是偏至之材。这是以材质为标准划分的“十二材”。

《材能篇》分偏材之人的能力为“八能”。能力不同,他们各自所承担的政治职务也应当不同,各自适宜的政治对象及形成的治理局面也各异。这是以能力为标准划分。

刘邵认为,人材中的奇材最难鉴识,所以提出了对“二尤”即特别优异的人材和特别虚假的伪人材的特殊

鉴识方法。“英雄”作为“尤妙”之人，在当时有特别意义，因而《人物志》专设《英雄篇》，集中论述“英雄”这种能拨乱反正、创造伟业的人材素质。

《人物志》还对“知人难”的原因进行了探讨，其“七缪”理论既阐述了鉴识者主观方面的原因，即主观片面性，也分析了被鉴识者方面的原因；既看到了个人的经济条件对人材的影响，也看到了整个社会经济状况对人材的影响。

应当指出，《人物志》用元气、阴阳五行强行比附人的生理体质，把人的道德品质和性格材能说成是天赋的自然本性，反映了一千八百年前人们的认识水平。同时，刘邵的人材学理论本身并不十分严密。如《九征篇》从“五行”谈到“五性”“五德”，又提出“九质”“九征”。“九质”与“五物”、“九征”与“五德”是如何配合的，书中没有说明。《体别篇》把“偏材之人”分为十二种类型。《流业篇》分人材十二种，其中两种是兼材，十种是偏材。这中间如何协调，他也没有说明。《材能篇》讲各类人材宜任的官职，与其他各篇矛盾者不少。在具体历史人物分类上出现的偏差，前人已多有指出。

《人物志》的人材品鉴理论在中国文化史上占有独特的地位，在中国古代文化史上找不出第二部这样系统的人才学著作。它是汉末以来崇尚人物品藻思潮的产物，同时又开了魏晋名理玄谈的风气，反映了从汉到魏思想的新变化。

二

现在所传最早的《人物志》刊本和抄本前都有阮逸

序，后有文宽夫跋。阮逸是北宋初期著名音乐家，文氏（1006—1091）名彦博，宽夫是他的字，仁宗时进士，累官到太师。文氏跋说："今合官私书校之，去其重复附益之文，为定本。"则阮氏"序而传之"的《人物志》就是文氏合校的本子。但文宽夫的这个校本，现在已看不到了。

现在能见到的最早的《人物志》刻本是明正德本（1506—1521），现藏中国国家图书馆。傅增湘、王重民有考证。隆庆六年（1572）郑旻据正德本重刊，此本今藏北京大学图书馆。万历十二年（1584）刘用霖据隆庆本翻刻，此本现藏中国国家图书馆。此后，汉魏丛书本（明万历二十年1592程荣校刊本）、广汉魏丛书本（明万历二十年1592何允中刊本）、墨海金壶本（清嘉庆十四年1809张海鹏校刻本）都据万历本翻刻。文渊阁四库全书抄本（清乾隆四十一年1776）也是据万历本抄写的。增订汉魏丛书本（清乾隆五十六年1791王谟刊刻）据何允中本刊刻。守山阁丛书本（清道光二十三年1843钱熙祚校刊本）据墨海金壶本刊刻，畿辅丛书本（清光绪五年1879王灏谦德堂刊本）和龙溪精舍丛书本（民国六年1917郑国勋刊本）又据守山阁丛书本刊刻。四部丛刊本（上海商务印书馆民国十年1921据函芬楼藏明刊本影印）所据为隆庆本。

明嘉靖八年（1529）顾定芳根据从俨山伯氏处借得的抄本刊刻了《人物志》。伯氏抄本今不见，顾氏本今藏南京图书馆。万历五年（1577）李芮思益轩本即据顾氏本刻成，此本今藏中国国家图书馆。两京遗编本（明万历十年1582胡维新刻本）异文多与李氏思益轩本同，

当是从李氏本翻刻者。四部备要本(民国二十五年1936中华书局)据金台本校刊。金台本没有刻书年代，避清讳，当为清初刻本；其异文墨钉多与两京遗编本同，则金台本是从两京遗编本来的。

以上两个系统的《人物志》版本，正德本系统的本子，刘邵原文、刘昞注都完整。从顾氏本来的本子缺残多，尤其是刘昞注墨钉很多，甚至删节了刘注，所以这个系统的本子不如正德本好。

三

《人物志》是刘邵的著作中惟一完整保存下来的一部，它所以能保存到现在，同五凉时期敦煌人刘昞(约365？—约440)给它作注是分不开的。刘昞也是一个著作很多的人，但也只有这一部《人物志注》流传至今。《四库提要》说："昞注不涉训诂，惟疏通大意，文词简古，犹有魏晋之遗。"陈寅恪《隋唐制度渊源略论》云："刘昞之注《人物志》，乃承曹魏才性之说者，此亦当日中州绝响之谈也。若非河西保存其说，则今日亦难以窥见其一斑矣。"

刘昞之后，相当长的时间里，《人物志》没有得到学术界的关注。唐代，虽然有人认为《人物志》"能有兼偏，知有长短"理论，"索隐精微，研几玄妙"(李德裕《人物志论》)，如果"随才而任使，则片善不遗，必求备而后用，则举世莫可"(刘知几《史通·自序》)，但由于"品其人物，往往不伦"(《人物志论》)，所以批评指责者多。李翱《答朱载言书》就认为"其理往往有是者，而词章不能工者"。宋明以来，刻本传世者增多，学者关

注的也就增多,但评论只限于简明的提要勾玄而已。清代学者臧琳尝以《人物志》与《文心雕龙》、《史通》并称,谓之"三刘之书","千古绝作","学者不可不读之书"(《经义杂记》)。二十世纪以来,《人物志》受到了很大的重视。章太炎认为"后汉子书朋兴,讫魏初几百种。然其深过事理者,辨事不过《论衡》,议政不过《昌言》,方人不过《人物志》。此三体差可以攀晚周,其馀虽娴雅,悉腐谈也。"(《国故论衡》)此后,各种《中国哲学史》《中国思想史》及有关魏晋清谈玄学的研究中都不同程度地涉及《人物志》,校勘、注释、白话翻译等方面也出版了多部专著,发表的专题论文在 40 篇以上。《人物志》的哲学思想、心理学思想、美学思想、人才学思想都得到了不同程度地发掘。

《人物志》在国外汉学界也很受重视。在日本,二十世纪三十年代,著名汉学家青木正儿就性与才的问题进行过深入讨论。四十年代末,黑田亮、佐藤幸治则分析论证过《人物志》中的心理学思想。五十年代,金子泰三、关正郎、清水洁有全面论述《人物志》学术思想和学术地位的论文。七十年代,多田狷介把《人物志》译为日文出版。特别要提出的是日本著名汉学家冈村繁,他从五十年代初期开始研究东汉以来的人物评论,并在此后数十年间沉潜其中,发表了一批系统成果。其《人物志》研究从文本校笺做起,从第一手材料的辨析入手,立论新颖,论证审慎,颇具中国清代乾嘉学者的遗风。

在欧美,《人物志》一书也很早受到学者的关注。1937 年,美国心理学家施赖奥克(J. K. Shryock)出版了

THE SUTDY OF HUMAN ABILITIES(《人类能力的研究》),这是西方学者最早最系统地研究《人物志》的著作。全书分两部分,第一部分导言,涉及《人物志》产生的历史文化背景,刘邵的生平事迹,《人物志》的文本特征,刘邵的哲学观、道德观、科学观、心理学观、政治观。尤其是作者的比较研究,很见功力:同中国同类文献的比较,同日本、印度、埃及、阿拉伯、波斯、土耳其等东方其他国家有关政治著作的比较,同欧洲、重点是法国和英格兰相关著作的比较。第二部分是翻译和注释,其针对西方读者的注释最见功力。此书以后还多次重印。美国著名的管理学家哈林·克里夫兰(Harlan Cleveland)在他1971年完成出版的著作《未来的行政首脑》(*THE FUTURE EXECUTIVE*)中就认为《人物志》是人类早期关于如何察访和管理人民的代表性著作。

这本《人物志》,以《四部丛刊》本为底本,个别字据他本作了校改。全书由伏俊琏译为现代汉语(对《人物志》正文进行翻译,刘昞的注不作翻译),英文由兰州商学院长青学院罗应换教授翻译,其中阮逸的《序》由西北师范大学外国语学院赵登明教授翻译。西北师范大学外国语学院李全福教授多所指导,在此表示诚挚谢意!

伏俊琏

2005年3月25日

Preface

I

Liu Shao, the author of the book *The Classified Characters and Political Abilities*, who styled himself Kongcai, was a native of Han-dan, in the prefecture of Guangping (now the city of Handan, Hebei Province). He was born in round about 180 A. D., in the period of Guanghe (the title of Emperor Lin's reign) of the Eastern Han Dynasty and died in round about 245 A. D. one of the years of Zhengshi (the title of Caofang, King of the Wei). In the late years of the Han Dynasty and during Three Kingdoms, he was assigned to different posts in local governments and later was appointed to be different officals at court. In his late years of life, he mainly studied Confucian classics and other doctrines and taught his students. He was given the honorary title "Guan Nei Hou". He drew up *Xin Lǜ*, a law of the Wei Kingdom as ordered by the King, which contained 18 chapters. To check on officials, he also enacted in detail 72 decrees, which is titled Du Guan Kaoke in chinese. His other writings and works include An Outline of Law (in Chinese Lü Lüe Lun) 5 volumes, On Music (Chinese name Yue Lun) 14 sections, On the law (*Fa Lun*) 10 chapters, *Xiao Jing Zhu* (the explanation of Fili-

al Piety) *The Classified Characters and Political Abilities* 3 *books etc.*. There is an account of his life and his writings in chapter 21, the History of Three Kingdoms.

Liu Shao made various profound studies of the institutions of law in the history, of the management of talented persons, of thoughts about laws and of theories of men of ability, entirely with which he combined his great deal of practice. He seriously probed into the essence of them and finally his unique ideas about management of officials, about the learning of men of ability came into shape.

The Classified Characters and Political Abilities mainly deals with some important issues in two aspects:

1. How to probe into temperament and nature through the nine substances.

The main problem to be solved in *The Classified Characters and Political Abilities* is how to identify and distinguish able men and how to appoint them. The Chinese name of the *book* "*Ren Wu*" in English has the meaning of "studying and differentiating able men". The first sentence of the *book* is that the cardinal principle of identifying able men is to find out what their temperament and nature are. Therefore, the starting point of this book is to study men's temperament and nature. And then, what are temperament and nature? According to Liu Shao, man's body "is endowed with his nature and temperament by Yin and Yang which are the principles forming the universe and two different properties in profound unity. Having been endowed with different temperament and nature by Yin and

Yang, different people have different, opposite and relative, as *Yin* and *Yang*, characteristics, psychological factors and moralities. Endowed by *Yin* and *Yang*, some people are honest but some people dishonest, some clever but some foolish, some brave but some cowardly, some firm but some weak, some impatient but some peaceful, some sentimental but some cheerful, some degenerate but some solemn, some glorious but some tolerant, some slow but some eager. Of all the above mentioned characteristics, psychological factors and moralities, the fine qualities mainly consist in The Five Virtues (benevolence, justice, correct behavior, fidelity, and wisdom). They are also called the Five Constants.

But how can one probe into the temperament and nature? Liu Shao thought that they can be probed into by means of the doctrine of the Five Elements because the nature endows human beings with their bodies through the Five Elements, as said in "The Nine Manifestations": "In the body, bone corresponds to wood, muscles to metal, breath to fire, flesh to earth and blood to water. These are the symbols of the Five Elements specified in the body." The Five physiological and physical substances, (bone, muscles, breath, flesh and blood) are called "the Five Substances". The Five Elements themselves contain five types of ever-lasting moral properties: benevolence, justice, correct behavior, fidelity and wisdom which therefore can be called "The Five constants". Their corresponding relationships are as follows: wood-bone-benevolence, met-

al-muscles-justice, fire-breath-correct behavior, earth-flesh-fidelity and water-blood-wisdom. There are often differences of endowments of "The Five Elements" in the Five substances of different people. So the perfections of their physiology and physique are different and so are the level of the Five Virtues of their own (benevolence, justice, correct behavior, fidelity and wisdom). "The Qi" of "the Five Elements" are invisible, but the five physiologies and physiques from them are visible and the development of physiologies and physiques can be known. For this reason the virtues and characteristics (namely the nature and temperament formed out of them) can be probed into and understood.

Since "the Five Substances" (bone, muscles, breath, flesh and blood) have narrower meaning than their corresponding Five Elements, Liu Shao further put forward a more concrete conception——"the Nine Substances" (soul, essence, muscles, bones, breath, looks, bearing, manner and speech) —— in which flesh corresponds to soul, blood to looks, but the four others (essence, bearing, manner and speech) are developed on the basis of "the Five Substances". The Nine Substances emerge from men's appearance but respond to men's minds, and show different characteristics of different man. For this, Liu Shao named them "The Nine Manifestations".

"The Five Substances" (bones, muscles, breath, flesh and blood) are in the possession of both human and animals, but " essence, bearing, manner and speech only

in the possession of human. Thus, the temperament and nature of one man are always revealed by one's manner and speech, the key of which is "mien", and the center of mien is mainly manifested by one's eyes, as said in the book, "The soul is externally manifested mainly through the eyes". That is the manifestation of the temperament and nature in the aspect of Mien, and more deeply Liu Shao thought that "Mien" issues from the mind and the breath, that the manifestation of the mind and breath is the variation of the voice. Therefore the variation of the voice is interrelated closely with temperament and nature. The voice, produced by breath, in one's outward show and from inner thoughts, has the exterior and interior relationship with temperament and nature. So the voice and the mien always mix into one in harmony.

Based on these view points, Liu Shao posed eight systematic and all-around ways to identify and distinguish talented persons which are named "Methods of observing Men from the Eight Points of View" (Chapter 9) and "the Five Observing Ways" (Chapter 11). The purpose of "the Eight Points of View" and "The Five Observing Ways" is to observe what moral quality, the degree of ability and the level of wisdom one has possessed, putting first observing "the nine substances" and psychoanalysis.

Among "the Nine Substances", "speech" is the key to others. That is because essence (vision), bearing, manner (looks) all go around "speech". Thus, besides the ordinary ways such as "observing from the eight points

of view "and "the Five observing ways", the author especially stresses the importance of identifying able men by "the speech and discussing difficulties".

In Chapter 4 "The Laws of the Abilities", the author, systematically and in a all-around way, set forth some questions about speech and discussing difficulties. In his chapter 7 "How men understand other men ", Liu Shao described all-sidedly the difficulties talking with men of partial ability, and pointed out the mistakes easily made and the reasons caused them. Also, in his chapter 12 "Dissolving Rivalries", beginning with "speech and discussing difficulties", Liu Shao made a systematie exposition of the fundamental principles that should be followed when dealing with people especially talking with them —— not showing off and not scrambling.

2. How to identify and distinguish grades and categories of able men, and how to appoint a man a proper position according to his aptitude and ability.

In order to distinguish the grades and categories of able men, Liu Shao in his book specifically discussed the relationship between "ability" and "capacity". He, in the chapter 5"Capacities," said that the capacities come from the innate abilities and substances. Abilities are the source while capacities are the course, and abilities the origin and capacities the developments. Capacities, decided by abilities, display abilities.

Liu Shao set a standard, based on men's "ability and capacity" as well as "temperament and nature ", by which

men can be divided into five grades. First, there is a man of all the virtues (sage). Second, a man of all the abilities. Third, a man of partial ability. Fourth, a man of similitude (a man of false ability). Fifth, a man without a norm (a man of complexity, no constant idea, no constant moral standard) ("Chapter 1" The Nine Manifestations). Among all the men in these five grades, men of all the virtues, men of all the abilities and men of partial ability are called "the three grades" (able men). The men of all the virtues take the Mean as their virtues which is capable of infinite change without regular patterns, with understanding all things as its rhythm (Chapter 2 "Types of Personality"), "integrating and directing men of all kinds of qualities, yet not assuming the duties personally" ("Chapter 3" The categories of Abilities). Therefore they have reached the highest state of temperament and nature: the Mean and balance of character. A man of similitude and a man without a norm belong to those of false ability, and the discussion about them, since they have the value for reference only when distinguishing the false, can be omitted hereby.

The theory of temperament and nature of partial ability tops highest in liu Shao's ideas about men of abilities. In Chapter 2 "Types of Personality", at first he classified temperament and nature into twelve types and pointed out what merit and defect each type has. Following it, he classified the men of partial ability into twelve categories respectively. He analysed the defects, advantages and disad-

vantages when each category of men are in office. That is how to classify men of ability and partial ability by temperament and nature as a standard.

In Chapter 3 "The Categories of Abilities", Liu Shao laid particular emphasis on how to classify men according to their ability and capability. He classified men of abilities into "three basic qualities and abilities"—— the virtue, the law, and the strategist——by which he divided all the basic abilities into two kinds: ability to be sovereign, and ability to be government officials including 2 kinds of men of all abilities and 6 kinds of men of partial ability, the leader of a state and the man of instrumental ability can be called men of all abilities, while the man of sublime behavior, the statesman, the strategist, the critic, the practical and the astute can be called men of partial ability. Still, there are other four categories——the literary, the learned, the dialectician and the hero——who, though not being the men of all abilities, have partial abilities in other aspects. All "the twelve categories" are classified based on the innate abilities and substances.

In Chapter 5 "Capacities", the capacities of men of partial ability are classified into "Eight Capacities". Since capacities are different, their proper employment in government should also be different, and the proper political objects and the situation governed are different as well. All the above mentioned are differentiated by men's capacities.

In Liu Shao's opinion, it was the most difficult to identify and distinguish the unique man of ability. For this

reason, he put forward a special method by which "the two extremes"——the man of extreme excellence and the man of extreme emptiness——can be identified. Hero, being one kind of extreme person, meant much to people at that time. In his Chapter 8 "Heroes" that he set on purpose, Liu Shao, concentrated on discussing the ability and capacity of "the hero" who can set to rights things which have been thrown into disorder and who can achieve great feats.

Moreover, Liu Shao probed into the cause of difficulties knowing able men. His theory of "the Seven Errors" not only expatiated the subjective cause that lies in the man who identifies the able men, namely subjectivity, but also analyzed the cause that lies in the man who is identified. He not only recognized the influence of personal economy condition on an able man, but also the influence of the whole social economy status on him.

It should be pointed out that in the book *The Classified Characters and Political Abilities*, the notion by which the author inadequately interpreted physiological constitution of man with "the profound unity", "the Yin and the Yang", and "the Five Elements", and interpreted man's morality and character and ability as an instinct by nature, reflected the level of knowing things of people at the time of 1800 years ago. Also, Liu Shao's theory of man's ability and capability is not always strict itself. For example, in Chapter 1 "The Nine Manifestations", the author wrote from "the Five Elements" to "the five virtues", further from "the Nine Substances" to "the Nine Manifestations",

He did not give the principle of correspondence between "the Nine Substances" and "the Five Categories of things", between "the Nine Manifestations" and "the Five Virtues". In Chapter 2 "Types of Personality", he classified "men of partial ability" into twelve categories, while in Chapter 3 "The Categories of Abilities", he classified men of abilities into twelve types among which two types belong to men of all abilities and the other ten types are men of partial ability. How can these two viewpoints be in tune with each other? he did not give an explanation. In Chapter 5 "Capacities" he gave an account of what jobs are suited for what kind of categories but there are much more contradictions to other chapters. As pointed out by some predecessors, there were often deviations when he classified the historic figures.

The theory of qualifying and judging able men in *The Classified Characters and Political Abilities* occupies a distinctive place in the history of culture of ancient China. Throughout all the period of time we can't find out a second writing which can make such a systematic study of able men as *The Classified Characters and Political Abilities.* It was an outcome of the trend of thought that advocated comment on figures from the latest time of the Han Dynasty. This book, moreover, not only started the regular practice of talking about philosophical sect in The Wei and the Jin dynasties, but also reflected the new change of thoughts from the Han Dynasty to The Wei period.

II

The oldest existing publication and copy of *The Classified Characters and Political Abilities* have both preface written by Ruan Yi and postscript by Wen Kuan-fu. Ruan Yi was a famous musician in the early time of the Northern Song Dynasty. Speaking of Wen Kuan-fu (1006—1091), Yan Bo was his first name and Kuan-fu was his "Zi" (styled by himself). He was a "Jin Shi" (a successful candidate in the highest imperial exams). And later in the period of Emperor Ren Zong he held the position of "Tai Shi". In the postscript Wen wrote, "Having collated both the official and private copies and deleted the unnecessary and redundant parts, the definitive edition came into being." The edition of *The Classified Characters and Political Abilities* which had the preface and published by Ruan Yi was just the one that was collated by Wen Kuan-fu and that is a lost edition and cannot be seen today.

The oldest block-printed edition we can see today is the one printed in the period of Zheng De, the Ming Dynasty. It is now kept in National Library of China. Fu Zeng-xiang and Wang Zhong-min confirmed it before. The other edition was a re-publication based on the edition of Zheng De by Zheng Wen in the sixth year of Long Qing (1572A. D.) and it is now kept in the Library of Beijing University. Again in twelfth year of Wan Li (1584A. D.) a man named Liu Yong-lin, based on the edition of Long Qing, reprinted an edition which is kept today in National

Library of China. Later on there were three kinds of editions which, all based on the edition of Wan Li, include: the edition of Hanwei collection (collated by Cheng Rong in the twentieth year of Wan Li the Ming Dynasty 1592A. D.), the edition of Guang Han Wei collection collated by He Yong-zhong in 20th year of Wan Li and the edition of *Mo Hai Jin Hu* (by Zhang Haipeng in 14th year of Jia Qing, the Qing Dynasty, 1809A. D.) The hand-copied edition, among the *Si ku Quan shu* (41st year of Qian Long, 1776A. D.) kept in Wen Yuan Ge, were also copied from the edition of Wan Li. The revised and enlarged edition of Han Wei collection (published by Wang Me in 56th year of Qian Long, the Qing Dynasty 1791A. D.) were based on the edition of He Yongzhong. The edition of Shou Shan Ge collection (collated by Qian Xi-zuo in 23rd year of Dao Guang, the Qing Dynasty 1843A. D.), were published on the basis of that of "Mo Hai Jin Hu". The edition of Ji Fu collection (the edition of Qian De Tang by Wang Hao in 5th year of Guangxu, the Qing Dynasty 1879A. D.) and the edition of Long Xi Jin She collection (collated by Zhen Guoxun, the 6th year of Republic of China 1917A. D.), were further published based on the edition of ShouShanGe collection, the edition of Si Bu Cong Kan (the Four Sections) (published by Shanghai Commercial Affairs Printing Office, in 10th year of Republic of China, 1921A. D. based on the edition of the Ming Dynasty and kept in Han Fen Lou) (a stack room) is on the basis of the edition of Long Qin.

In 8th year of Jia Jin (1529A. D.) a man named Gu Ding-fang published the book *The Classified Characters and Political Abilities* on the basis of a hand-copied book borrowed from another man named Bo Yan-shan. The hand-written copy of Bo is nowhere to be found today but the one of Gu is now collected in Nanjing Library. In the fifth year of Wan Li, 1577A. D., the edition of Si Yi Xuan by Li Rui, now kept in National Library of China, was reprinted just according to the edition of Gu. The edition of Liang Jing Yi Bian (newly printed by Hu Wei, in 10th year of Wan Li the Ming Dynasty 1582A. D.) has similarities and differences just as the edition of Si Yi Xuan by Li has, and it is thought that the former was definitely reprinted according to the edition of Li. The edition of *Si bu Bei Yao* (collated by Shanghai China Publishing House 1936A. D.) was on the basis of the edition of Jin Tai which, undated, maybe for the reason of taboo, was printed in the earlier years of the Qing Dynasty by reasoning. Again the edition of Jin Tai has much more similarities and differences, has the same printings and stapling as the edition of Liang Jing Yi Bian; so "Jin Tai" originated from "Liang Jing Yi Bian".

Of the two series of editions of *The Classified Characters and Political Abilities* above mentioned, those from the edition of Zheng De are complete with its original text by Liu Shao and with its annotation by Liu Bing. The copies from the edition of Gu are more incomplete, and have more missing parts, and sometimes with more ink stain on pages

in Liu Bing's annotation, which was simply abridged in some copies. So this series of editions is not better than the ones of Zheng De.

Ⅲ

Among Liu Shao's writings and works, *The Classified Characters and Political Abilities* is the only one that is completely preserved. Why this book can be preserved up to now is inseparable from the annotation given by another man Liu Bing (365? —440A. D.) who Lived in the place Dun Huang in the period of Wu Liang. Liu Bing wrote plenty of works among which only the annotation to *The Classified Characters and Political Abilities* was passed down up to now. *Si Ku Ti Yao* (precis) says, "Liu Bing's annotation uses the least explanations of words from ancient books, but often gives the general meaning, clearly with words and sentences simple and unsophisticated, having the style inherited from the Wei and the Jin". In the book *Simply on the origins of institutions of the Sui and the Tang Dynasty*, the author Chen Yin-ke says, "The book *The Classified Characters and Political Abilities* with its annotation by Liu Bing is really a successful one inherited from the doctrine of ability and temperament in the period of the Cao and the Wei, and a masterpiece that was an excellent topic of conversation in the central areas of China at that time. If *The Classified Characters and Political Abilities* had not been preserved by a man from the west, we could not have got a hint of it ever since".

During a long time after Liu Bing, *The Classified Characters and Political Abilities* had not been paid close attention to by academic circles. In the Tang Dynasty, although there were some people who held that the theory of "differentiating men of all abilities from those of partial ability, differentiating men knowing more from those knowing less in the book *The Classified Characters and Political Abilities* was quite careful, exact and almost abstruse in meaning. (Li De-yu, *on The Classified Characters and Political Abilities*). But if, "each man was appointed according to his abilities, he would be required to possess virtues in all aspects and there would not be a man who can be appointed" (the author's preface of the book *Shi Tong* by Liu Zhi-Ji). On the other hand, since "the expositions of appraising the figures were not often well-organized." (*On The Classified Characters and Political Abilities*), so there were much criticism to it. In the book *Answering Zhu Zaiyan*, the author Li Ao held that "the reasons in it are often quite right, but its words and sentences are not precise enough", from times of the Song and the Ming Dynasty to the present, there were more and more editions being passed down, so there were the learned men who gave more attention to it, but their criticism was only limited to brief summary and commentary. Zang Lin, a scholar in the period of the Qing Dynasty, once thought the book *The Classified Characters and Political Abilities* to be as much important as other two famous books *Wen Xin Diao Long* and *Shi Tong*. He praised them as "three books by three Lius", as

"the most appreciatable and unique works during thousands of years " and "the book scholars must not miss" (from *Jing Yi Za Ji*). Since the 20th century, *The Classified Characters and Political Abilities* has been paid much more attention. Zhang Tai-yan thought, "The books of Zhu Zi were prosperous at the end of Han Dynasty, and there had been several hundred kinds at the beginning of Wei. But among those books, only some were good at expatiating the reasons, *Lun Heng* is the best in discrimination, *Chang Yan* is the best in discussing the politics, and *The Classified Characters and Political Abilities* is the best in distinguishing able man. These three books almost can be equal to those at the end of Zhou. Although the others are elegant, all belong to the pedantic ones." (from *Guo Gu Lun Heng*). From then on, *The Classified Characters and Political Abilities* has been involved in varieties of works and studies in different degrees——such as sorts of "the History of philosophy of China" and"the History of ideology of China", lots of studies such as philosophical sect in the period of the Wei and the Jin. At the same time, there have been many works published, some are referring to collating, some to annotating and some are translations in the common speech of the Chinese language, etc. More than forty subject papers have appeared. Great achievements have been got in studying *The Classified Characters and Political Abilities* from various angles such as the ideology of philosophy, psychology, aesthetics and science of talent.

The book *The Classified Characters and Political Abilities is also paid more attention to in the circles of sinologists abroad. In Japan, during* 1930's one of the famous Sinologists Qing Mu Zheng Er had a deep discussion about questions of men's temperament and abilities. In the later years of 1940s, Hei Tian Liang and Zuo Teng Xin Zhi analyzed and proved the ideology of psychology given by *The Classified Characters and Political Abilities.* During 1950s, Jin Zi Tai San, Guan Zheng Lang and Qing Shui Jie produced their academic theses in which they discussed all-sidedly the academic ideology of *The Classified Characters and Political Abilities* and its place in history. During 1970s, Duo Tian Juan Jie, translated *The Classified Characters and Political Abilities* into Japanese and then published it. A man we will especially mention hereby is Gang Cun Fan, a famous Sinologist in Japan, he from the earlier 1950s started his studies of comments on the personages from the Eastern Han Dynasty. And from then on for decades he had been sinking into his Studies before finally issued a series of achievements. He began his study of *The Classified Characters and Political Abilities* with its texts and explanations, with discriminating first-hand materials. His argument is in a novel style and his demonstration is made out carefully. He is quite a scholar who possesses the style from the learned men in the period of Qian Jia of the Qing Dynasty.

In Europe and America, *The Classified Characters and Political Abilities* has been paid a good deal of attention for

a long time. In the year of 1937, J. K. Shryock, a psychologist of America, published his book "*THE STUDY OF HUMAN ABILITIES*". This is the earliest and most systematic works by the western men of learning in studies of *The Classified Characters and Political Abilities*. The first part of his book is introduction which deals with a wide range of contents including: the historical and cultural background, Liu Shao's life story, the feature of the version of *The Classified Characters and Political Abilities*, Liu Shao's philosophy outlook, his moral concepts, his scientific view, his view of psychology and politics. The most outstanding is his studies of comparison between the same kind of documents and literatures of China, between this text and other relative political writings and works of Japan, India, Egypt, the Arab, Persia, Turkey and other orient countries, between this text and the relative works of Europe (mainly of France and England). The second part is both translation and explanation. His explanation aimed at the western readers makes a display of his great skill. Later on this book was reprinted many times. The famous American scholar, majored in management, Harlan Cleveland, in his works "The Future Executive" which was finished and published in 1971, held that *The Classified Characters and Political Abilities* is a typical and leading works dealing with how to observe and manage the people during man's early times.

This book of *The Classified Characters and Political Abilities* is based on the edition of *Si Bu Cong Kan*, several

words and sentences were modified according to some other editions. All the texts are translated into contemporary Chinese language by Mr. Fu Junlian. But the annotation by Liu Bing is not translated. Fu Junlian's translation and the preface are translated into English by Mr. Luo Ying-huan, Changqing College, Lanzhou Commercial College. And "the preface by Ruan Yi" was translated by Mr. Zhao Dengming, professor of college of foreign languages and literature, North West Normal University. Hereby I am thankful very much for the support given by Mr. Li Quan-fu, professor of North West Normal University.

By FuJunlian
March 25th, 2005



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人物志 卷三



四部叢刊初編子部

阮逸序

【原文】

人性为之原，而情者性之流也。性发于内，情导于外，而形色随之。故邪正态度，变露莫状，溷而莫睹其真也。惟至哲，为能以材观情索性，寻流照原，而善恶之迹判矣。圣人没，诸子之言性者各胶一见，以倡惑于后，是俾驰辨斗异者得肆其说，蔓衍天下。故学者莫要其归，而天理几乎熄矣。

予好阅古书，于史部中得刘邵《人物志》十二篇，极数万言。其述性品之上下，材质之兼偏，研幽摘微，一贯于道。若度之长

【今译】

性是人的本原，而情则是性的流露。性从内心生发，表现在外就是情，而形貌神色随之有所变化。情态举止的邪恶与正直，混淆掺杂，变化多端，难于描写和把握，无法见其真面目。只有那些最聪明智慧的人，才能够通过材质观察探索性情，顺着流发现源头，这样，善良和邪恶的区分就清楚了。孔子去世后，那些讲性情的诸子学人各执己见，宣扬邪说，迷惑后世，让那些喜好争辩、追求奇异的人得以放纵地宣扬他们的学说，充满天下人的耳目。所以，后世的学者无法抓住性情的核心，而真理几乎湮没消失了。

我好读古书，从史部（按：阮氏误记，当从子部）中得到了刘邵的《人物志》十二篇，有数万言之多。本书以性情为标准分别人的上下等级，从材质的角度分析兼材和偏材，研究深入，挖掘细微，而用孔子之道贯穿终始。如果用它的理论权衡人的材质，

Preface by Ruan Yi

Man's nature is the source and his temperature the flow. The nature originates inside and the temperature conducts it outside, then following the facial features and expressions. Both righteous and vicious intentions manifest in various manners so that it is difficult to tell the true from false. Only the wisest can know a person's temperature from his aptitude and to the source from the flow, then the good and the evil are clear. After Confucius passed away, the leading scholars of other schools of thoughts stuck to their own opinions about man's nature and caused confusion in this field. Thus the argumentative persons could make their absurd viewpoints known all over the country and the scholars of later ages could not get the core of the theory of man's nature and truth almost went out.

I like reading ancient books and found Liu Shao's *The Classified Characters and Political Abilities* from among the works of the ancient philosophers. The book consists of twelve chapters, about tens thousand words. The author made a thorough study of different kinds of human nature and temperature and various abilities and substances. All his study is based on Confucius doctrine. If his theories are used to measure people, nothing can be concealed. The

【原文】

短,权之轻重,无铢发蔽也。大抵考诸行事,而约人于中庸之域,诚一家之善志也。

由魏至宋,历数百载,其用尚晦,而鲜有知者。吁,可惜哉!矧虫篆浅技,无益于教者,犹刊镂以行于世。是书也,博而畅,辨而不肆,非众说之流也。王者得之,为知人之龟鉴;士君子得之,为治性修身之檠栝。其效不为小矣,予安得不序而传之?媲夫良金美玉,籯椟一启,而观者必知其宝也。

【今译】

分析人的性情,就没有丝毫的东西能够被遮蔽。全书大概通过考察言行举止识别人材,而认为达到中庸平淡是性情的最高境界,确实是自成系统的优秀学说。

但从曹魏到赵宋,经过了数百年,这部书少有人知道,它的用途因而隐晦埋没。真是可惜呀!况且雕虫篆刻,肤浅小技,无益于教化人心的书籍,都在世上大量刊刻印刷。《人物志》这本书,内容广博,道理通畅,语言雄辨,而又能把握分寸,不是一般的人云亦云之作。统治者读了这本书,可以作为知人的准则,识材的镜子;一般文人学者读了这本书,可以作为修养道德、约束性情的工具。这本书的功效真的不小,我怎么能不宣扬而刊刻行世呢?就好像良金美玉,一旦打开封存的箱匣,而观看的人就知道是珠宝了。



main point of the book is to know people by what they do and the golden mean is thought to be the highest extent to reach. This is really an excellent and systematic theory.

From the Three Kingdoms to Song Dynasty, several hundred years have passed. But few people knew this book and its importance is not recognized yet. Alas, what a pity! So many books that are full of insignificant skills but are no good for educating people have been published in large numbers. *The Classified Characters and Political Abilities* is an erudite, eloquent, and rational book. It can be a good instrument for rulers to know people and a good tool for common scholars to cultivate their moral character. For such an important book, I have no other choice but to write a preface to introduce it to the world! It is just like beautiful jade or excellent gold which can be appreciated the moment you open the lid of the box.

自　序

【原文】

夫圣贤之所美，莫美乎聪明。天以三光著其象，人以聪明邵其度。聪明之所贵，莫贵乎知人。聪于书计者，六艺之一术。明于人物者，官材之总司。知人诚智，则众材得其序，而庶绩之业兴矣。

是以圣人著爻象，则立君子小人之辞。君子者，小人之师。小人者，君子之资。师资相成，其来尚矣。叙诗志，则别风俗雅正之业。九土殊风，五方异俗，是以圣人立其教不易其方，制其政不改其俗。制礼乐，则考六艺祗庸之德。虽不易其方，常以诗礼为首；虽不改其俗，常以孝友为本。躬南面，则援俊逸辅相之材。皆所以达众善而成天功也。继天成物，其任至重，故求贤举善，常若不及。

天功既成，则并受名誉。忠臣竭力而效能，明君得贤而高枕，

【今译】

圣哲贤达最称道赞美的是明察事理。明察事理中最可贵的就在于识别人才。如果能够运用聪明智慧识别人才，那么众多的人才就能有序地得到重用，各种事业就能够兴旺。

所以圣人制作卦象爻辞，就确立了君子小人的不同标准。叙述《诗经》的内容，则根据各地不同的民情风俗说明它对王政教化事业的意义。制定礼乐教育，则形成以敬而有常的品德为核心的礼、乐、射、御、书、数六艺系统。南面称王，就能够选拔才能出众辅佐君王的人才。这些都是为了发挥众才之长，成就历史赋予的伟大功业。

大功既成，君臣可同时永垂不朽。所以帝尧以明察贤德之

The Author's Preface

What the sages commended and admired most is the perception of reasonableness; the value of which is that one can know how to judge all the men of ability. And by putting intelligence and wisdom to good use, various kinds of the abilities can be put in the important positions properly. Thus, undertakings and causes will be prosperous.

Therefore the sages composed the *Book of Changes* to set different standards of judging the gentleman and the small man. They recounted *The Book of Songs* to explain the significance of education of the government according to different local conditions and customs. They instituted the education of ritual and music, taking form of the six Arts System whose kernel is the awesome and constant morality. Ascended the throne, they can select the outstanding people who can assist the ruler. All these things were for giving full play to everyone's strong points to complete the great historic causes.

This great cause being done, both the king and his officials would be immortal. Therefore King Yao is praised for his ability to be perceptive of those capable and virtuous men. King Shun made his achievements by using the sixteen illustrious men. Shang Tang was famous all over



【原文】

上下忠爱，谤毁何从生哉！是以尧以克明俊德为称，舜以登庸二八为功，汤以拔有莘之贤为名，文王以举渭滨之叟为贵。由此论之，圣人兴德，孰不劳聪明于求人，获安逸于任使哉！采士饭牛，秦穆所以霸西戎。一相仲父，齐桓所以成九合。

是故仲尼不试，无所援升。犹序门人以为四科，泛论众材以辨三等。举德行为四科之首，叙生知为三等之上。明德行者道义之门，质志气者材智之根也。又叹中庸，以殊圣人之德。中庸之德其至矣乎，人鲜久矣，唯圣人能之也。尚德以劝庶几之论。颜氏之子，其殆庶几乎，三月不违仁，乃窥德行之门。若非志士仁人，希迈之性，日月至焉者，岂能终之。训六蔽，以戒偏材之失。仁者爱物，蔽在无断。信者露诚，蔽在无隐。此偏材之常失也。思狂狷，以通拘抗之材。或进趋于道义，或洁己而无为，在上者两顺其所能，则拘抗并用。疾悾悾而无信，以明为似之难保。厚貌深情，圣人难

【今译】

人而受到称赞，帝舜以举用"八元"、"八恺"杰出人才成就了功业，商汤以提拔伊尹而名显，周文王以重用姜尚而位尊。由此说来，圣人功业的兴盛，哪一位不是用明智聪察求取人才，将国家重任交给这些人以后才获得安逸的呢？

因此，孔子不被重用，无法提拔推荐人才。但他还是把自己的学生分为德行、言语、政事、文学四类。广泛分析众多人才，把他们分为生而知之、学而知之、困而学之三等。又赞叹中庸的难得，作为圣人区别于常人的最高道德准则。崇尚仁德，勉励像颜回那样道德修养接近完美的人。解说愚、荡、贼、绞、乱、狂六种弊端，以戒除偏材的不足。分析狂和狷的特性，使抗直和拘谨的人材都能得到合理使用。厌恶那些老实无能而不讲信用的人，

the world for his promoting Yi Yin into important position. Zhou Weng Wang succeeded in founding a new dynasty by using the man Jiang Shang. From all these, is there any sage who can obtain comfort without finding able men with his wisdom, and appointing them to office?

Therefore if Confucius had not been put in a important position, he could not have promoted and recommended the men of abilities. But, still, he divided his disciples into four groups: the virtues, the statesmen, the linguists and the literary men. He analyzed the abilities widely and differentiated them into three categories—men who are born wise, men who are wise through learning and men who are puzzled to learn. He, once, sighed with emotion that the Mean, which is the highest moral standard between the sage from the ordinary, was much more difficult to reach. He held virtue in high esteem and encourage men like his pupil Yan Hui, Whose moral self-cultivation were nearly perfect. He pointed out the six defects in order to take warning from the deficiencies of partial abilities. He analyzed the specific properties of the ambitious and the conventional in order to choose persons, straight forward and reserved, for the right jobs. He hated those who were honest yet useless, considering the honest-looking men to be unreliable. Again Confucius said, "To examine what a man is content with and what he is not, and to examine

【原文】

之,听其言而观其所为,则似托不得逃矣。又曰察其所安,观其所由,以知居止之行。言必契始以要终,行必睹初以求卒,则中外之情粗可观矣。人物之察也,如此其详。不详察则官材失其序,而庶政之业荒矣。是以敢依圣训,志序人物,庶以补缀遗忘,惟博识君子裁览其义焉。

【今译】

说明貌似忠厚的人靠不住。孔子又说:观察一个人安于什么,不安于什么,了解他为达目的所采用的方式方法,就可以知道他的处世为人。

孔子对人材的辨识和观察如此详细,因而我才贸然按照圣人的教诲,分析序列人物的才性等级,希望以此补缀疏漏,以备遗忘,恳请博识君子能判断体会其中的深义。







what he uses to his ends, and then, you will know well how he conducts himself in society."

Lucky we are that we know Confucius' investigation of men in such great detail, I, following the teachings of the sage, dare hastily to analyse and classify various able men in my writing. I hope it will help produce a patch work and prevent forgetfulness. And I wish that the learned men should consider its profound meaning.

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卷上

BOOK Ⅰ



九征第一 人物情性，志气不同，征神见貌，形验有九。

【原文】

1.1 盖人物之本，出乎情性。性质禀之自然，情变由于染习。是以观人察物，当寻其性质也。情性之理，甚微而玄，非圣人之察，其孰能究之哉！知无形状，故常人不能睹，惟圣人目击而照之。

1.2 凡有血气者，莫不含元一以为质，质不至则不能涉寒暑，历四时。禀阴阳以立性，性资于阴阳，故刚柔之意别矣。体五行而著形。骨劲筋柔，皆禀精于金木。苟有形质，犹可即而求之。由气色外著，故相者得其情素也。

1.3 凡人之质量，中和最贵矣。质白受采，味甘受和。中和者，百行之根本，人情之良田也。中和之质必平淡无味，惟淡也，故五味得和焉。若苦则不能甘矣，若酸也则不能咸矣。故能调成五材，变化应节。平淡无偏，群材必御，致用有宜，通变无滞。

【今译】

1.1 鉴识人才的根本，在于了解其情性。情性形成变化的道理，非常微妙深奥，如果没有圣人的明哲观察，有谁能探究到它的真谛呢？

1.2 凡有血气的生命，没有不包含天地元气为其本质，禀赋阴阳刚柔以确立其情性，容纳金木水火土五行的特性而形成其身体。如果有了形体和体质，情性就可以探求了。

1.3 凡是人的情性器量，“中和”最为可贵。中和作为人的情性本质，必然平淡无味，所以才能调和成勇、智、仁、信、忠五种才能，并根据不同的情况调整自己，以应付事物的发展变化。

Chapter 1 The Nine Manifestations

1.1 The cardinal principle of identifying able men is to find out what their temperament and nature are. The ways of how temperament and nature are changing and how they are formed are very subtle and profound. Unless he has the insight of a sage, who can probe into their true essence?

1.2 In the universe, none of living beings doesn't contain a profound unity which gives all living things substance. Every living being is endowed with nature and temperament by the *Yin* (negative) and the *Yang* (positive) and its body is formed by holding the properties of the Five Elements. If a thing possesses both form and substance, its nature and temperament can be investigated.

1.3 Within the capacity of substance of all men, harmony without excess is most valuable. Harmony without excess, playing an essential part in men's nature and temperament, must be simple and tasteless and on this condition it can harmonize and help to develop the Five Abilities (courage, wisdom, benevolence, fidelity and honesty), and one of which can adjust itself to the changing of different conditions.

【原文】

1.4 是故观人察质，必先察其平淡，而后求其聪明。譬之骥騄，虽超逸绝群，若气性不和，必有毁衡碎首决胸之祸也 。聪明者，阴阳之精。离目坎耳，视听之所由也。阴阳清和，则中睿外明。圣人淳耀，能兼二美，知微知章。耳目兼察，通幽达微，官材授方 ，举无遗失。自非圣人，莫能两遂。虽得之于目，或失之于耳。故明白之士，达动之机，而暗于玄虑。达于进趋，而暗于止静。以之进趋，则欲速而成疾；以之深虑，则抗夺而不入也。玄虑之人，识静之原，而困于速捷。性安沉默，而智乏应机。以之闲静，则玄微之道构；以之济世，则劲捷而无成。犹火日外照，不能内见；金水内映，不能外光。人各有能，物各有性，是以圣人任明白以进趋，委守成于玄虑，然后动止得节，出处应宜矣。二者之义，盖阴阳之别也。阳动阴静，乃天地之定性，况人物乎。

1.5 若量其材质，稽诸五物。五物之征，亦各著于

【今译】

1.4 所以观察人的本质，一定要先考察他是否平静淡泊，然后再探索他的明智聪察。明智聪察，是阴阳二性交融而成的精华。阴阳二性清静和平，就会思想深远而观察敏锐。只有那些伟大光明的圣人，才兼有阴阳清和之美：既懂得微小深奥，又懂得广大显露。除了圣人，再没有人能够两全其美。所以明白显露的人，能够发现事物刚刚萌发的苗头，但却不善于深思熟虑。善于深入思考的人，懂得如何沉默闲静，而不能立即做出决裁。就好像火和日属于阳性，以“施与”“吐出”为特征，所以它们的光芒能照见它们外面的东西，而不能照见它们的内部。金和水属于阴性，以“变化”“含藏”为特征，所以它们不能照亮它们外面的东西，却能把外面的东西反映到它们内部来。这两者含义的不同，就是阴性和阳性的区别。

1.5 如果衡量一个人的材质，就要通过金、木、水、火、土五行来考察。因为五行的征象，也表现在人物的身体上。五行和

1.4 Therefore, in judging a man, first observe if he takes things coolly and peacefully, and then investigate if he is intellectual and perceptive. The intellect and perception are the essence which the *Yin* and *Yang* blend with each other. When the property of the *Yin* and *Yang* is clear and in harmony within a man, he will have deep thoughts and keen perception. Only those great and bright sages have the excellent quality with the *Yin* and *Yang* in harmony: They know what is obscure and what is obvious. No one can satisfy both sides of the qualities unless he himself is a sage.

So a sensible person who knows the obvious can find symptom of a trend but can not think deeply. A thoughtful man can contemplate problems but can not make decisions quickly. The former is like fire and the sun that, being positive and having the characteristic of "giving out" and "emitting", light up everything outside themselves but things are invisible inside themselves. The latter is like metal and water that, being negative and having the characteristic of "changing" and "hiding in", can not shine outside but can reflect everything.

1.5 When judging and measuring men's abilities and their substances, one should examine them by means of the doctrine of the Five Elements. That is because the

【原文】

厥体矣。筋勇色青，血勇色赤，中动外形，岂可匿也。其在体也，木骨，金筋，火气，土肌，水血，五物之象也。五性者，成形之具，五物为母，故气色从之而具。五物之实，各有所济。五性不同，各有所禀。禀性多者，则偏性生也。是故骨植而柔者，谓之弘毅；弘毅也者，仁之质也。木则垂荫，为仁之质；质不弘毅，不能成仁。气清而朗者，谓之文理；文理也者，礼之本也。火则照察，为礼之本；本无文理，不能成礼。体端而实者，谓之贞固；贞固也者，信之基也。土必吐生，为信之基也；基不贞固，不能成信。筋劲而精者，谓之勇敢；勇敢也者，义之决也。金能断割，为义之决；决不勇敢，不能成义。色平而畅者，谓之通微；通微也者，智之原也。水流疏达，为智之原：原不通微，不能成智。五质恒性，故谓之五常矣。五物，天地之常气；五德，人物之常行。

【今译】

身体的对应关系是：木对应骨、金对应筋、火对应气、土对应肌、水对应血，亦即五行在人体的具体征象。五行在人体中的实际体现，因为各自禀赋多少的不同而表现出不同的特征。所以骨骼正直而身体柔韧，就刚强而有毅力；刚强而有毅力，那是仁的特质。气色清爽而声音明亮，就有好的举止相貌；好的举止相貌，那是礼的根本。身体端正而内心充实，就能坚持正道；能够坚持正道，那是信的基础。筋带强劲而内心精诚专一，就能勇敢有力；勇敢有力，那是正义的关键。面色平静而思路畅达，就能通幽达微；能够通幽达微，那是智慧的源泉。仁之质、礼之本、信之基、义之决、智之源有永恒的性质，所以叫做五常。

symptoms of the Five Elements of things are also displayed in men's bodies. The corresponding relationship between the body and the Five Elements is as follows: bone corresponds to wood, muscles to metal, breath to fire, flesh to earth and blood to water——these are symbols of the Five Elements specified in the body.

In objective reality, there are often differences of endowments of the Five Elements, in the bodies of different people, so they show different manifestations, comparing to one another. Therefore, one whose bones are upright yet his body tough, is called strong-willed, and strong will is the substance of benevolence. One whose look is bright yet his breath and voice are clear has good appearance, and good appearance is the basic of correct behavior. One whose body is upright yet his thoughts substantial can keep following the right way, and keeping following the right way is the foundation of fidelity. One whose muscles are strong yet his mind faithfully concentrated is called courageous, and courage is the key of justice. One whose complexion is calm, and whose thinking is smooth can ponder on things remote. And pondering the remote is the source of wisdom. In sum, the Five Substances——the quality of benevolence, the basic of correct behavior, the foundation of fidelity, the key of justice and the source of wisdom——have ever-existing nature, so they are called " The Five Constants ".

【原文】

1.6 五常之别，列为五德。是故温直而扰毅，木之德也。温而不直则懦，扰而不毅则剉。刚塞而弘毅，金之德也。刚而不塞则决，弘而不毅则缺。愿恭而理敬，水之德也。愿而不恭则悖，理而不敬则乱。宽栗而柔立，土之德也。宽而不栗则慢，柔而不立则散。简畅而明砭，火之德也。简而不畅则滞，明而不砭则翳。虽体变无穷，犹依乎五质。人情万化，不可胜极。寻常竟源，常在于五。

1.7 故其刚柔明畅贞固之征，著乎形容，见乎声色，发乎情味，各如其象。自然之理，神动形色，诚发于中，德辉外耀。故心质亮直，其仪劲固；心质休决，其仪进猛；心质平理，其仪安闲。夫仪动成容，各有态度：直容之动，矫矫行

【今译】

1.6 仁、义、礼、智、信各自体现在人的思想行为之中，就表现为以下五种德行。性情温和而能正直，柔顺而能果断，属于木德。意志刚正而又充实，坚强而能决断，属于金德。外貌诚实谨慎而又反应敏捷，能拨乱反正而又尊敬他人，属于水德。行为宽弘而又严肃，和柔而能决断，属于土德。言语简约而能使人明了，明察秋毫而又棱角分明，属于火德。即使人的性情德行变化无穷，还是遵循着金、木、水、火、土五行的规律。

1.7 所以刚强、柔和、明朗、畅达、坚贞稳固的品质，体现在人的形态容貌，外现于人的声音气色，表现在人的情绪趣味。由外现的征象是可以了解到内在的品质的。因此，内心忠诚耿直，外表就显得坚强而稳健；内心美好而果断，外表就显得进取而勇猛；内心平淡而理智，外表就显得安静而闲逸。外表的变化表现为各种不同的情态举止：忠诚耿直者的举动，是勇武而刚强；潇

1.6 Each of the Five Constants (benevolence, justice, correct behavior, wisdom and fidelity) embodies in a man's thoughts and behavior, they manifest themselves as the Five Virtues. Those who are gentle yet upright, and mild yet decisive belong to the virtue of wood. Those who are unyielding and upright yet substantial, also firm yet resolute belong to the virtue of metal. Those who seem honest and smooth yet nimble, being able to bring order out of chaos yet respect others belong to the virtue of water. Those who are large-minded yet serious, and soft yet solid belong to the virtue of earth. Those who speak clearly yet make themselves understood, and are perceptive of the minutest detail yet pointed, belong to the virtue of fire. Although the temperament and nature are changing in countless ways, they always are in conformity with the Five Elements.

1.7 Therefore the qualities of firmness, gentleness, clearness, smoothness and solidness are manifested in or on men's forms and features, shown in the looks or by the voice, and issued in the feelings and tastes. So one can know the inner quality through the outer symptom. When one's innermost being is honest and upright, he looks strong and steady. When his innermost is happy and decisive, his bearing is aggressive and bold. When the innermost is moderate and rational, his appearance is calm and



【原文】

行；休容之动，业业跄跄；德容之动，颙颙卬卬。

1.8 夫容之动作，发乎心气。心气于内，容见于外。心气之征，则声变是也。心不系一，声和乃变。夫气合成声，声应律吕。清而亮者律，和而平者吕。有和平之声，有清畅之声，有回衍之声。心气不同，故声发亦异也。夫声畅于气，则实存貌色。非气无以成声，声成则貌应。故诚仁，必有温柔之色。诚勇，必有矜奋之色。诚智，必有明达之色。声既殊管，故色亦异状。

1.9 夫色见于貌，所谓征神。貌色徐疾，为神之征验。征神见貌，则情发于目。目为心候，故应心而发。故仁，目之精悫然以端；心不倾倚，则视不回邪。勇，胆之精晔然以强。志不怯懦，则视不衰悴。然皆偏至之材，以胜体为质者也。未能不厉而威，不怒而严。故胜质不精，则其事不遂。能勇而不能怯，动

【今译】

洒果断者的举动，是步伐健壮而有节奏；庄重理智者的举动，是恭敬威严而气宇轩昂。

1.8 仪容的各种变化，出自内心活动和思想情感。而内心活动和思想情感的表现特征，就是声音清浊高下的不同变化。语气汇合而成声音，声音又往往和乐律相对应。有和柔平顺的声音，有清脆畅达的声音，有回旋连绵的声音。声音的畅达是由于语气的缘故，而实际上也表现在面貌颜色上。所以真正仁爱的人，就一定有温顺柔和的颜色；真正勇敢的人，就一定有自信奋勉的颜色；真正智慧的人，就一定有明察达理的颜色。

1.9 容貌面色的变化，就是精神的外现。精神外现于面貌，关键在于显示性情的眼睛。所以仁爱的人，目光就诚实而端庄；勇敢的人，目光就明朗而坚强。但是这些都是偏材，以突现的某种性情为其特质。一个人某种性情特别突现，那是阴阳没有交和的缘故，这样的人做事也很难完满。因此，正直而不能柔

leisurely. The mobile bearing is also changed because of different mood and manner.

An honest and upright man deports himself in a brave and strong way; An unrestrained and decisive man does in a steady and rhythmical way; and a rational and serious man in a awesome and dignified way.

1.8 The changing movement of appearance comes from one's thoughts and his feeling in the heart. The manifestation of thoughts and feelings are often expressed by the variation of voice. The breath, joined and mixed together, becomes one's voice, and the voice has its counterpoint. There are soft and peaceful voices. There are clear and smooth voices. And there are resonant voices. Seemingly, whether one's voice is clear or not is invigorated by the tone, in fact one's feeling which control his voice is resided in his looks. Therefore the man of benevolence is certain to possess a warm and kind look. The man of true bravery is certain to possess self-confidence and diligent looks. The man of wisdom is certain to possess perceptive and reasonable look.

1.9 The variations of looks is the external manifestation of soul. The soul is externally manifested mainly through the eyes. So the benevolent man's eyes seem guile-

【原文】

必悔吝随之。是故直而不柔则木，木强激讦，失其正直。劲而不精则力，负鼎绝膑，失其正劲。固而不端则愚，专己自是，陷于愚戆。气而不清则越，辞不清顺，发越无成。畅而不平则荡。好智无涯，荡然失绝。是故中庸之质，异于此类。勇而能怯，仁而能决，其体两兼，故为众材之主。五常既备，包以澹味。既体咸酸之量，而以无味为御。五质内充，五精外章。五质澹凝，淳耀外丽。是以目彩五晖之光也。心清目朗，粲然自耀。故曰，物生有形，形有神精。不问贤愚，皆受气质之禀性阴阳，但智有精粗，形有浅深耳。寻其精色，视其仪象，下至皂隶牧圉，皆可想而得之也。能知精神，则穷理尽性。圣人有以见天下之动，而拟诸形容，故能穷理尽性以至于命。

1.10 性之所尽，九质之征也。阴阳相生，数不过九，故性情之变，质亦同之。然则平陂之质在于神，神者，质之主也。故神平则质平，神陂则质陂。明暗之实在于精，精者，实之本。故精惠则实明，精浊则实暗。勇怯之势在于筋，筋者，势之用。故筋劲则势

【今译】

屈，就是木讷；强劲而内心不能专一，就是蛮横；顽强而不正直，就是愚蠢；语气不清顺，就会偏激无成；思绪通畅而面色不平正，就是心中无数。中庸的性情，与这几类都不一样。它具备了仁、义、礼、智、信五常，呈现出平淡无味的中性气质。仁、义、礼、智、信充实于内，其精气光耀于外，所以眼睛中会闪耀五色的光芒。因此说，人生而有形体，形体又相应体现内在的精神。能了解精神，就能把握人材的义理和人物的本性。

1.10 人物性情的变化，体现在九个方面：性情平淡与偏颇的根本在于神明，明察与昏聩的根本在于目光，勇敢与怯弱决定于筋带，体魄的强弱决定于骨骼，急躁与平静决定于血气，忧喜

less and dignified. The brave man's eyes seem bright and firm. But these men are only partial abilities whose substance often gives prominence to one of their temperaments. Therefore if some temperament of a man stand prominently, that is only because the *Yin* and *Yang* in him are not in harmony, for this, he has difficulty accomplishing his task.

So to be upright but not pliable, is to be woodenheaded; To be strong but not concentrated on thoughts, is to be rude and unreasonable. To be indomitable but not correct, is to be foolish. To speak not in a clear tone is to go to extreme. To be smooth in thinking but not to have a proper look, is not to get known things well.

But the substance of the Mean differs from these categories. It contains the Five Constants and appears mild and moderate. With the Five Constants filled within and their essences shone without, one's eyes will shine with the five colors. So to speak, Man is created with form, and each form reflects correspondingly its soul and essence. If understanding the soul and essence, you will be able to grasp the reason of things and the nature of people.

1.10 The variations of men's nature and temperament find expression in the manifestation of the nine substances. Whether a man's substance is moderate of biased

【原文】

勇，筋弱则势怯。强弱之植在于骨，骨者，植之基。故骨刚则植强，骨柔则植弱。躁静之决在于气，气者，决之地也。气盛决于躁，气冲决于静矣。惨怿之情在于色，色者，情之候也。故色悴由情惨，色悦由情怿。衰正之形在于仪，仪者，形之表也。故仪衰由形殆，仪正由形肃。态度之动在于容，容者，动之符也。故邪动则容态，正动则容度。缓急之状在于言。言者，心之状也。故心恕则言缓，心褊则言急。其为人也，质素平澹，中睿外朗，筋劲植固，声清色怿，仪正容直，则九征皆至，则纯粹之德也。非至德大人，其孰能与于此。九征有违，违为乖戾也。则偏杂之材也。或声清色怿，而质不平淡；或筋劲植固，而仪不平直。

1.11　三度不同，其德异称。偏材荷一至之名，兼材居德仪之目，兼德体中庸之度。故偏至之材，以材自名。犹百工众伎，各有其名也。兼材之人，以德为目。仁义礼智，得其一目。兼德之人，更为美号。道不可以一体说，德不可以一方待，育物而不为仁，齐

【今译】

的情感表现于面色，形体的衰萎和庄重表现于仪容，佞媚与正直表现于容貌，宽缓与急躁表现于语言。作为人来说，如果禀性朴素而平淡，内心聪慧而外表清朗，筋带坚劲而骨骼强固，声音清润而神色和悦，仪表庄重而容貌端正，就把诸方面的美质都具备了，纯一不杂、精美无瑕的美德也就达到了。如果九种征象相互违谬乖戾，那就是偏至之材和间杂之材。

1.11　兼德、兼材、偏材这三类人不一样，他们的德行也有不同的名称。偏材之人，以其专长的材技作为自己的名称。兼材之人，以德行作为自己的名称。兼德之人，更有美好的名号。

lies in the soul. Whether his character is perceptive or muddle headed lies in the eyes. Whether his quality is courageous or cowardly lies in the muscles. Whether his build is strong or weak lies in the bones. Whether his judgment is impatient or calm lies in the breath. Whether his emotions are worried or joyous lies in the looks. Whether his shape is weak or impressive-looking lies in the bearing. Whether his actions are obsequious or upright lies in the manner. Whether his behavior is hurried or unhurried lies in the speech.

As a man, if his substance is simple and moderate, intelligent inside and bright outside, his muscles strong and bones firm, his voice clear and his look kind, his bearing solemn and his features regular, then he possesses the mine manifestations completely and reaches the high virtues without defects. If the nine manifestions, in a man, go against one another, or any absent, he is only a man of partial ability or one of mixed ability.

1.11 There are three different grades of able men, and people's virtues of each grade are designated differently from the others', The partial abilities are named after their special skill or knowledge. But a man of all the abilities is named after his moral conduct; and a man of all the virtues has a more beautiful name. Therefore being qualified as all



【原文】

众形而不为德；凝然平淡，与物无际，谁知其名也。是故兼德而至，谓之中庸。居中履常，故谓之中庸。中庸也者，圣人之目也。大仁不可亲，大义不可报，无德而称，寄名于圣人也。具体而微，谓之德行。德行也者，大雅之称也。施仁以亲物，立义以利仁，失道而成德，抑亦其次也。一至谓之偏材。偏材，小雅之质也。徒仁而无义，徒义而无仁，未能兼济，各守一行，是以名不及大雅也。一征谓之依似。依似，乱德之类也。纯讦似直而非直，纯宕似通而非通。一至一违，谓之间杂。间杂，无恒之人也。善恶参浑，心无定是。无恒之操，胡可拟议。无恒、依似，皆风人末流。其心孔艰者，乃有教化之所不受也。末流之质，不可胜论，是以略而不概也。蕃徒成群，岂可数哉。

【今译】

所以，具备了各种美德，就叫做中庸。中庸是圣人具有的品德。具备了圣人的品德而尚未完善，就叫做“德行”。德行是对德才高尚者的称谓。只具备某一种品德的人叫做偏材，“偏材”是对德才平庸者的称谓。只具备九征中的某一方面，这样的人就叫做“似是而非”；似是而非的人，是淆乱德行的一类。九征中某些方面突出，某些方面又相违背，这样的人就叫做“间杂”；间杂是没有恒心的人。没有恒心和似是而非的人，是不接受道德教化的末流之辈。这两种人的性质，不值得详尽加以论证，所以略而不论。

the virtues is called the Mean.

The Mean is the moral characters of the sages. One who has some of these characters yet is not perfect, is called a man of "virtuous behavior". Virtuous behavior is the title of men with noble morality and ability. A man possessing one of these moralities is called a man of partial ability. Partial ability is the title of men with limited morality and ability. A man possessing only one of the nine manifestations is called "a similitude". The man of similitude belongs to such a category that confuse true virtue.

When some of the nine manifestations are conspicuous but some go contrary to one another, that man is called "the complexity" who is without a norm and has no constancy. Men without constancy and men with similitude belong to the last class who are not willing to be taught by the doctrines. So these two categories are not worthy of being fully discussed here in this book.

体别第二 禀气阴阳，性有刚柔，拘抗文质，体越各别。

【原文】

2.1 夫中庸之德，其质无名。泛然不系一貌，人无得而称焉。故咸而不碱，谓之咸耶，无碱可容。公渐切，卤也，与咸同。淡而不醴，谓之淡耶，味复不醴。质而不缦，谓之质耶，理不缦素。文而不缋，谓之文耶，采不画缋。能威，能怀，能辨，能讷，居咸淡之和，处质文之际，是以望之俨然，即之而文，言满天下无辞费。变化无方，以达为节。应变适化，期于通物。是以抗者过之，励然抗奋于进趋之途。而拘者不逮。屯然无为于拘抗之外。

2.2 夫拘抗违中，故善有所章，而理有所失。养形至甚，则虎食其外；高门悬薄，则病攻其内。是故厉直刚毅，材在矫

【今译】

2.1 “中庸”作为一种品德，人们是无法给它的本质确定一个名称的。它好像有一点咸味而并不苦涩，似乎有些平淡而并非无味，说它质朴吧并非没有文采，说它有文采却并不绚丽。能够威严，能够怀柔，能够雄辩，能够守口如瓶；变化多端，没有规律，以通达事理为其节奏。所以坦率耿直、进趋昂扬的人与之相比有些过分，而拘谨局促的人与之相比又显得赶不上。

2.2 拘谨和抗直都违背中和之道，虽然优点容易表现出来，但却失掉了至和之理。因此，严厉直率刚强果断的性格，可以制止过失，纠正错误，而不足之处是好攻击别人的短处，揭发

Chapter 2 Types of Personality

2. 1 The Mean is one kind of moral characters, and its essence is unable to be named. It seems to be salty but not bitter, and light but not tasteless. You can say it is plain but cannot say it is not rich. If saying it is rich, you cannot say it is colorful. It can be awesome or conciliatory, and it can be eloquent or tight-mouthed. It is capable of infinite change without regular patterns, with understanding all things as its rhythm. Therefore the radical men go too far from it but the conventional men cannot reach it.

2. 2 Both the conventional and the radical men run counter to the Mean. Although their merits can be easily displayed, they have lost the reasons of neutrality.

So when a man is forthright, firm and resolute, his ability lies in preventing faults and correcting mistakes, but his defect is easily to attack others' shortcomings and to expose their misdeeds.

When a man is soft, obedient, peaceful and generous, his advantage lies in forgiving and understanding others, but his disadvantage is in a lack of decision.

When a man is soldierly, fierce, brave and strong, his advantage lies in his possessing courage and insight, as

【原文】

正，失在激讦。讦刺生于刚厉。柔顺安恕，每在宽容，失在少决。多疑生于恕懦。雄悍杰健，任在胆烈，失在多忌。慢法生于桀悍。精良畏慎，善在恭谨，失在多疑。疑难生于畏慎。强楷坚劲，用在桢干，失在专固。专己生于坚劲。论辨理绎，能在释结，失在流宕。傲宕生于机辨。普博周给，弘在覆裕，失在溷浊。溷浊生于周普。清介廉洁，节在俭固，失在拘局。拘局生于廉洁。休动磊落，业在攀跻，失在疏越。疏越生于磊落。沉静机密，精在玄微，失在迟缓。迟缓生于沉静。朴露径尽，质在中诚，失在不微。漏露生于径尽。多智

【今译】

别人的隐私。温柔顺从安静宽恕的性格，好处在于能够原谅理解别人，不足之处是缺少决断。英武骄悍勇敢雄健的性格，好处是具有胆识气魄，不足之处在于无所忌讳、鲁莽行事。纯洁善良畏惧慎谨的性格，好处在于恭敬慎重，不足之处是疑心太重。强劲刚直坚韧的性格，可以作为骨干栋梁之材，他的缺点是独断固执，自以为是。能说善辩探求事理的人，能够释惑解疑，分辨是非，缺点是诡辩放荡而流于荒诞。胸怀博大、持心周遍的人，往往包容万象，泛爱众生，缺点是经常是非不分。廉洁耿直无私的人，有节约勤俭、固守本分的优点，不足之处是拘泥而不知变通。举止仪容潇洒伟俊的人，总能在事业上善于攀登，不足之处是粗疏涣散、易于冒进。沉稳宁静而琐小慎密的人，精于深奥微妙的事理，缺点是迟钝缓慢。质朴直露而不保留自己意见的人，心地忠厚，为人诚实，缺点是缺乏深思熟虑。智慧多端富有韬略的人，



well as daring, but his defect is unable to avoid as harmful while he is acting rashly.

When a man is pure, kind, careful and cautious, his goodness lies in his respect and caution, but his defect is too suspicious.

When a man is strong, unyielding, tough and tensile, he can be used as a pillar of the state; but he is often arbitrary, stubborn, considering himself always in the right.

When a man is good at speaking and debating to probe into the reasons, he can explain difficult and challenging questions to distinguish the right from the wrong, but his defect lies in sophistry and unconvention, and what he thinks often becomes fantastic.

When a man is broad-minded and all-giving, he often has universal knowledge and brotherhood; but his defect is unable to distinguish the right from the wrong.

When a man is honest, selfless and upright, he often has the strong point of hard working and thrift, always doing his duty; but his shortcomings are that he adheres rigidly to form and cannot be flexible.

When a man is unrestrained, handsome and spirited in his manner and bearing, he can always scale new heights in the undertakings, but his defect lies in carelessness and laxity and he easily goes too far.

When a man is cool-headed, steady and calm, yet often

【原文】

韬情，权在谲略，失在依违。隐违生于韬情。及其进德之日，不止揆中庸以戒其材之拘抗。抗者自是以奋励，拘者自是以守局。而指人之所短以益其失。拘者愈拘，抗者愈抗。或负石沉躯，或抱木焦死。犹晋楚带剑，递相诡反也。自晋视楚，则笑其在左；自楚视晋，则笑其在右。左右虽殊，各以其用；而不达理者，横相诽谤。拘抗相反，皆不异此。

2.3 是故强毅之人，狠刚不和，不戒其强之搪突，而以顺为挠，厉其抗。以柔顺为挠弱，抗其搪突之心。是故可以立法，难与入微。狠强刚戾，何机微之能入。

【今译】

常常能揣势度情而随机应变，缺点是反复无常难以捉摸。以上这几种人修养增益自己德行的时候，往往不知道对照中庸之德来纠正自己材质的拘谨和亢直，反而以指责别人的缺点来掩盖自己的过失，就好像晋人和楚人互相嘲笑对方佩剑的方向相反，违背事理，各走极端。

2.3 所以刚强果断的人，狠毒刚愎，缺乏温和，不知道改正他的横冲直撞，反而以为柔顺是软弱，进一步发扬他的刚愎。这样的人，可以让他制定法律条款，难以让他深入研究细微的事物。

pays more attention to the trivial problems, his defect is slow in reacting.

When a man is simple and frank, never having reservations, he is good-natured and sincere, but his shortcomings lie in a lack of careful consideration.

When a man has much wisdom and strategy, he can often judge the hour and size up the situation and act according to circumstance, but his defect too changeable to be ascertained.

All these categories of men above mentioned, when they go in for self-cultivation, don't know how to correct their radicalism and conventionality of their ability and substance by measuring themselves by the Mean; instead, they often criticize the defects of others in order to cover up their own defects; It is like wearing the swords, once worn by the man from the state of Chu and the other from the state of Jin, who laugh at the sword of the other side in wrong direction. They both were wrong and went extreme.

2. 3 Therefore the unyielding and resolute man is vicious, self-willed and lacks warm feelings. He does not refrain from dashing around madly, on the contrary, he regards compromise a surrender and becomes self-willed more than ever. Such a man can be used to establish law but it is hard to let him enter into the subtleties.

【原文】

柔顺之人，缓心宽断，不戒其事之不摄，而以抗为刿，安其舒。以猛抗为刿伤，安其恕忍之心。是故可与循常，难与权疑。缓心寡断，何疑事之能权。

雄悍之人，气奋勇决，不戒其勇之毁跌，而以顺为恇，竭其势。以顺忍为恇怯，而竭其毁跌之势。是故可与涉难，难与居约。奋悍毁跌，何约之能居。

惧慎之人，畏患多忌，不戒其懦于为义，而以勇为狎，增其疑。以勇戆为轻侮，而增其疑畏之心。是故可与保全，难与立节。畏患多忌，何节义之能立。

凌楷之人，秉意劲特，不戒其情之固获，而以辨为伪，强其专。以辨博为浮虚，而强其专一之心。是故可以持正，难与附众。执意坚持，何人众之能附。

【今译】

温柔顺从的人，用心迟缓，优柔寡断，不懂得改正他遇事不果断的缺点，反而以为耿直容易伤人害己，进一步保持他的忍让。这样的人，可以让他遵守常道，难以和他谋划处理疑事。

英武骄悍的人，豪气振奋，勇敢果断，不知道改正他勇敢之中的莽撞，反而以为柔顺是一种懦弱，竭力发扬他的任性粗莽。这样的人，可以和他共渡苦难，难以让他遵纪守法。

谨慎怕事的人，畏事多忌，不知道改正他的懦弱，反而以为勇敢是轻率，进一步增加他的多疑。这样的人，可以保命全身，难以让他树立节操。

凌厉正直的人，立意刚愎固执，不知道改正自己的固执己见，反而以为能言善辩是虚伪，进一步加强他的主观专断。这样的人，可以让他坚持正义，难以让他随俗附众。

The mild and obedient man is slow in thoughts and is indecisive. He does not know how to mend his way of making things indecisively, on the contrary, he regards that being upright is easy to make others and himself injured and becomes forbearing all the more. Such a man can be used to observe regulations, but it is hard to deliberate on the problems with him.

The soldierly and fierce man is high-spirited and vigorous, brave and decisive. He does not refrain from his rash action coming together with his bravery, on the contrary, he regards obedience as cowardliness and puts forth most his willfulness and rudeness. So one can share hardships with him, but it is hard to let him observe discipline and the law.

The cautious and fearful man is afraid of getting into trouble and has much suspicion. He does not give up his cowardliness, contrarily, he regards bravery as indiscretion, which makes him increase his doubts. Such a man may save himself from danger, but it is hard to ask him to have high moral principle.

The swift and honest man makes his decision only with his will. He does not refrain from his way of stubbornly adhering to his opinions. Contrarily, he regards the gift of discussion as hypocrisy, and therefore he acts more arbitrarily and wishfully. Such a man can be used to maintain

【原文】

辨博之人，论理赡给，不戒其辞之泛滥，而以楷为系，遂其流。以楷正为系碍，而遂其流宕之心。是故可与泛序，难与立约。辨博泛滥，何质约之能立。

弘普之人，意爱周洽，不戒其交之溷杂，而以介为狷，广其浊。以拘介为狷戾，而广其溷杂之心。是故可以抚众，难与厉俗。周洽溷杂，何风俗之能厉。

狷介之人，砭甫廉反。清激浊，不戒其道之隘狭，而以普为秽，益其拘。以弘普为秽杂，而益其拘局之心。是故可与守节，难以变通。道狭津隘，何通途之能涉。

休动之人，志慕超越，不戒其意之大猥，而以静为

【今译】

巧言善辩的人，释惑解疑，言辞丰富，不知道改正他滔滔不绝的花言巧语，反而以为正直是一种束缚，进一步放纵他的恣肆不羁。这样的人，可以和他泛泛谈叙，难以和他订立盟约。

胸怀博大，持心周遍的人，包容万象，泛爱众生，但不知道他交往的人中有好有坏，反而以为拘谨的人自我拘束、违背情理，进一步增广他的是非不分。这样的人，可以让他安抚大众，难以让他拯救时俗。

拘谨自守的人，往往善恶混淆，是非不分。不知道自己的为人之道过于狭窄困窘，而以为心胸弘大周遍是秽杂，进一步加剧他的拘谨。这样的人，可以让他保持节操，难以让他随宜变更。

举止潇洒好动进取的人，志向远大，不知道改正他思想的疏阔杂滥，反而以为沉静就是停滞屈从，进一步增强他的果断锐

uprightness, but it is hard to let him follow the general trend.

The talkative man can explain the difficulties and his speech is rich. He does not improve his style of talking on and on in a flow of eloquence; but he, contrarily, regards uprightness as binding, and becomes more self-indulgent. Therefore one can talk in generalities with such a man, but it is hard to make a treaty of alliance with him.

The man with breadth of vision pervades all things with his benevolent feelings. But he is unable to distinguish the true of his friends from the false. He, contrarily, thinks that the overcautious man is self-binding and unreasonable. And then he can not distinguish clearly between right from wrong all the more. Such a man can be used to pacify the mass of people, but it is hard to let him uplift common customs.

The one-sided and righteous man often confuses the right and wrong as well as good and evil. He does not know his difficult position is resulted from the narrowness of his way, but regards the broad-minded as dirtiness and increases his bigotry. So one can let him keep up moral principles, but it is hard to make him adapt to changing conditions.

The unrestrained and active man is much more ambitious. He does not know how to emancipate the mind from



【原文】

滞，果其锐。以沉静为滞屈，而增果锐之心。是故可以进趋，难与持后。志在超越，何谦后之能持。

沉静之人，道思回复，不戒其静之迟后，而以动为疏，美其懦。以躁动为粗疏，而美其懦弱之心。是故可与深虑，难与捷速。思虑回复，何机速之能及。

朴露之人，中疑实硌，不戒其实之野直，而以谲为诞，露其诚。以权谲为浮诞，而露其诚信之心。是故可与立信，难与消息。实硌野直，何轻重之能量。

韬谲之人，原度取容，不戒其术之离正，而以尽为愚，贵其虚。以款尽为愚直，而贵其浮虚之心。是故可与赞善，难与矫违。韬谲离正，何违邪之能矫。

【今译】

气。这样的人，可以让他做开拓性的工作，难以让他从事默默无闻的基础工作。

性格深沉闲静的人，思想迂曲反复，不知道改正他过分沉静带来的迟缓后退，反而以为好动是粗疏，更加赞赏自己的懦弱。这样的人，可以和他一同深入思考问题，难以让他迅速作出判断。

质朴显露的人，忠诚老实而内心不开窍，不知道改变他的粗鲁直率，反而以为有心机是怪诞，进一步表现他的诚实外露。这样的人，待人接物讲究信誉，但难以和他权衡轻重，斟酌是非。

机诈而富有计谋的人，揣度他人以苟且取容，不知道他的方法已背离正道，反而以为尽其诚心是愚昧，更加看重他的虚伪狡诈。这样的人，可以让他赞助良善，难以让他纠正邪恶。

disorganization and disorder; instead, he regards calmness as stagnation and submission, and therefore he strengthens his resolution and his dashing spirit. One can let such a man do some developing work, but it is hard to let him do the work unknown to the public.

The man of profound and calm character encircles with his thoughts. He does not know how to advance him from tardiness caused by his over-calmness. On the contrary, he regards eager action as carelessness; so he appreciates his own cowardliness. One can consider problems deeply together with such a man, but it is hard to let him make a swift decision.

The simple and transparent man is honest but he has difficulty having his ideas straightened out. He does not refrain from his rudeness and frankness, contrarily he regards scheming as being fantastic, and thus he shows off his honesty seemingly. Such a man has credit with people, but it is hard to weigh the light and heavy, the right and wrong together with him.

The cunning and scheming man often makes appraisal of others to flatter them. He does not know what he does deviates from the right; contrarily he regards sincerity as foolishness, and therefore he considers his falsity as more important. So one can let him support the good, but it is hard to let him give up evil ways.

【原文】

2.4 夫学所以成材也，强毅静其抗，柔顺厉其懦。恕所以推情也。推己之情，通物之性。偏材之性，不可移转矣。固守性分，闻义不徙。虽教之以学，材成而随之以失。刚毅之性已成，激讦之心弥笃。虽训之以恕，推情各从其心。意之所非，不肯是之于人。信者逆信，推己之信，谓人皆信，而诈者得容为伪也。诈者逆诈。推己之诈，谓人皆诈，则信者或受其疑也。故学不入道，恕不周物。偏材之人，各是己能，何道之能入？何物能周也？此偏材之益失也。材不能兼，教之愈失，是以宰物者用人之仁去其贪，用人之智去其诈。然后群材毕御，而道周万物也矣。

【今译】

2.4 学习是用来培养才能的，忠恕是为了以自己的真诚衡量别人的。但是偏材之人的本性，不可改变。即使通过学习进行教育，培养的才能很容易失去；通过忠恕进行教育，往往用自己的偏材之心衡量别人。这样，诚实的人以自己的诚实揣测别人，很可能把狡诈的人误以为诚信；而狡诈的人以自己的狡诈衡量别人，很可能把诚实的人误以为狡诈。所以，如果学习而不能掌握事物的规律，忠恕而不能懂得人类的本性，那么偏材之人就越加容易犯错误。

2.4 The purpose of education is to foster the men's abilities. Consideration and loyalty should be used to judge the others by one's own honesty. But the nature of partial abilities can not be transformed. Even if they are taught by education, their abilities cultured would lose easily. Although taught by the loyalty and consideration, the man of partial ability always measures others by his own thoughts. As a result, the honest man measures others by his own honesty, and he is likely to mistake the deceitful for the honest.

And the deceitful does things by reversing the above. Therefore, learning but not knowing well the objective law, considerating for others, but not knowing well the human nature, the partial men easily make mistakes all the more.

流业第三 三材为源，习者为流，流渐失源，其业各异。

【原文】

3.1 盖人流之业，十有二焉。性既不同，染习又异，枝流条别，各有志业。有清节家，行为物范。有法家，立宪垂制。有术家，智虑无方。有国体，三材纯备。有器能，三材而微。有臧否，分别是非。有伎俩，错意工巧。有智意，能炼众疑。有文章，属辞比事。有儒学，道艺深明。有口辨，应对给捷。有雄杰。胆略过人。

3.2 若夫德行高妙，容止可法，是谓清节之家，延陵、晏婴是也。建法立制，强国富人，是谓法家，管仲、商鞅是也。思通道化，策谋奇妙，是谓术家，范蠡、张良是也。

【今译】

3.1 根据人之材质的发展流变，可以把人才分为十二类：有清节家，有法家，有术家，有国体，有器能，有臧否，有伎俩，有智意，有文章，有儒学，有口辩，有雄杰。

3.2 至于道德品行高深微妙，形貌举止合乎准则，是人们效法的楷模。这样的人就是清节之家，季札、晏婴属于这一类。修订法律，建立制度，使国家强大，人民富裕，这样的人就是法家，管仲、商鞅属于这一类。思想玄奥，超凡入道，而又智慧多端，策谋奇妙，这样的人就是术家，范蠡、张良属于这一类。

Chapter 3 The Categories of Abilities

3.1 Men of abilities can be classified into twelve categories according to the development of men's quality and character: the man of sublime behavior, the statesman, the strategist, the leader of a state, the man of instrumental ability, the critic, the practical man, the astute man, the literary man, the learned man, the dialectician, and the (military) hero.

3.2 If a man's virtue and moral character are profound and subtle, his bearing and conduct are up to standard, and he is seen as the model of others; such a one is called a man of sublime behavior. Ji Zha and Yan Ying were of this class.

If a man can draw up laws and revise institutions and strengthen the country and enrich the people, such a one is called a statesman. Guan Zhong and Shang Yang were of this class.

If a man's thoughts are mysterious and out of the common run, while his ways of thinking are changeable and his stratagem cleverer; such a one is called a strategist. Fan Li and Zhang Liang were of this class.

If a man has these three abilities and qualities simul-

【原文】

兼有三材，三材皆备，德与法、术皆纯备也。其德足以厉风俗，其法足以正天下，其术足以谋庙胜，是谓国体，伊尹、吕望是也。兼有三材，三材皆微，不纯备也。其德足以率一国，其法足以正乡邑，其术足以权事宜，是谓器能，子产、西门豹是也。

兼有三材之别，各有一流。三材为源，则习者为流也。清节之流，不能弘恕，以清为理，何能宽恕。好尚讥诃，分别是非，己不宽恕，则是非生。是谓臧否，子夏之徒是也。法家之流，不能创思远图，法制于近，思不及远。而能受一官之任，错意施巧，务在功成，故巧意生。是谓伎俩，张敞、赵广汉是

【今译】

同时具有德、法、术三种才能，并且对德法术有纯备的修养，他们的德行完全可以拯救风俗，他们的法令完全可以矫正天下，他们的谋术完全可以在朝廷处于非常时期克敌制胜、化险为夷，这样的人就是国体，伊尹、吕望属于这一类。同时具有德、法、术三材，但对德法术的修养都不完备，他们的德行可以作为一个诸侯国的表率，他们的法令可以矫正某一乡邑，他们的谋术可以权衡处理一些特殊的事变，这样的人就是器能，子产、西门豹属于这一类。

德法术三材在发展变化中形成不同的流派，其中不同的流派，会形成不同材质的人。清节之家的流派，不能够宽恕，喜欢责难质诘，吹毛求疵，分别琐细的是非，这样的人就是臧否，子夏及其学生们属于这一类。法家的流派，不能有独创的思想和宏大的目标，而能够胜任一官半职，在细小的事务上运思精巧，这

taneously; and his self-cultivation of them is pure and complete; his virtue is sufficient to encourage the keeping of the morals; his law is effective to set the world right; his strategy is able to conquer the enemy when the court is in unusual times; such a one is called the leader of a state. Yi Yin and Lü Wang were of this class.

If a man's self-cultivation is incomplete, though having these three qualities, his virtue is enough to be model for a state; his law is sufficient to set right a village or a town; his plans or strategy can be used to measure and deal with same emergencies; such a man is called a man of instrumental ability. Zi Chan and Xi Menbao were of this class.

The three qualities and abilities (the virtue, the law, and the strategist) have come to different sects in the development. Each of the sects may give rise to different categories of men of abilities.

If a man from the sect of sublime behavior is not quite considerate but likes to censure and ask questions closely, likes to find faults, trying to distinguish subtleties between the right and wrong; such a man is called a critic; Those like Zi Xia and his pupils were of this class.

If a man from the sect of the statesman is unable to evolve new ideas and to aim high, yet able to be competent at a job of official position, and to polish ideas in trivial

【原文】

也。术家之流，不能创制垂则，以术求功，故不垂则。而能遭变用权，权智有余，公正不足，长于权者，必短于正。是谓智意，陈平、韩安国是也。

凡此八业，皆以三材为本。非德无以正法，非法无以兴术。是以八业之建，常以三材为本。故虽波流分别，皆为轻事之材也。耳目殊管，其用同功。群材虽异，成务一致。

能属文著述，是谓文章，司马迁、班固是也。能传圣人之业，而不能干事施政，是谓儒学，毛公、贯公是也。辩不入道，而应对资给，是谓口辩，乐毅、曹丘生是也。胆力绝众，材略过人，是谓骁雄，白起、韩信是也。凡此

【今译】

样的人就叫伎俩，张敞、赵广汉属于这一类。术家的流派，不能够创造法律，制定规则，而能够权衡变故，随机应变，应付事变的智慧有余，而公平正直不足，这样的人就叫智意，陈平、韩安国属于这一类。

以上八类人，都是以德法术三材为根本的。所以，虽然由于发展变化而分别成不同的流派，但都是成就事业的人材。

能写文章阐明大道，编述史料，这样的人就是文章家，司马迁、班固属于这一类。能够宣传圣人的事业，但却不能够完满地从事政治，这样的人就是儒家，毛公、贯公属于这一类。善于辩论，应对敏捷，却不合正道，这样的人就叫口辩，乐毅、曹丘生属于这一类。胆识力量超过众人，才能谋略胜过他人，这样的人就

affairs; such a man is called a practical man. Those like Zhang Chang and Zhao Guang-han were of this class.

If a man from the sect of the strategist is unable to found institutions and enact decrees, yet able to weigh the advantages and disadvantages in changing circumstances. His wisdom is more than dealing with the changing affairs, but his justice and integrity is less than need; such a one is called an astute man, Chen Ping and Han Anguo were of his class.

These eight categories have been developing on the basis of the first three qualities and abilities (the virtue, the law and the strategist). Therefore they are all abilities who accomplish great tasks, though they belong to different sects.

One who is able to compose essays to expound great truth and compile books of history is called a literary man. Si Maqian and Ban Gu were of this class.

One who can propagate the doctrines of sages, but may not very well take up political affairs is called a learned man. Mao Gong and Guan Gong were of this class.

One who is good at discussing and answering fluently, but his speech does not conform to the right way is called a dialectician. Yue Yi and Cao Qiusheng were of this class.

One whose courage and strength are superior to the average, whose ability and astuteness surpass the ordinary,

【原文】

十二材，皆人臣之任也，各抗其材，不能兼备，保守一官，故为人臣之任也。主德不预焉。

3.3 主德者，聪明平淡，总达众材，而不以事自任者也。目不求视，耳不参听，各司其官，则众材达。众材既达，则人主垂拱，无为而理。是故主道立，则十二材各得其任也。上无为，则下当任也。

清节之德，师氏之任也。掌以道德，教道胄子。法家之材，司寇之任也。掌以刑法，禁制奸暴。术家之材，三孤之任也。掌以庙谟，佐公论政。三材纯备，三公之任也。位于三槐，

【今译】

叫骁雄，白起、韩信属于这一类。以上十二类材能，都是作为人臣所应当具备的，君主的德行材能不在其内。

3.3 君主的德行，应当是明察事理，平静淡泊，团结统领各种材质的人，并根据各自的材质授予恰当的官职，而不应当是自己承担具体的事务。所以，国君能够确立量能授官的大道，那么，以上十二种材质的人就会各自得到他们合适的职务。

德行高妙，言行可法的清节之家，是担任师氏官职的最好人材。建法立制的法家之材，是担任司寇的合适人选。策谋奇妙的术家之材，应当担任三孤的职务。德法术都具备的国体之材，

is called a (military) hero. Bai Qi and Han Xin were of this class.

All these twelve abilities are the qualities that should qualify the officials for their positions. The virtue and ability of the sovereign is not included.

3.3 The virtue of the sovereign should be such a quality, which is reasonable, composed and balanced, that he can integrate and direct men of all kinds of qualities, and appoint them proper posts; he should not assume the duties personally. Therefore if the sovereign can establish the right way to measure and appoint men, these twelve abilities above mentioned will receive their proper offices.

The man of sublime behavior, whose virtue is of noble character and whose statements and actions can be examples, is the best man to assume the office of teacher.

The man of the statesman, whose ability can establish the institution, is the suitable person for the office of chief justice.

The man of the strategist, who is of astuteness and resourcefulness, should assume the office of assistant to the three dukes.

The man of the leader of a state, who has the first three qualities in his completeness, is the choice of the office of San-Kung.

【原文】

坐而论道。三材而微，冢宰之任也。天官之卿，总御百官。臧否之材，师氏之佐也。分别是非，以佐师氏。智意之材，冢宰之佐也。师事制宜，以佐天官。伎俩之材，司空之任也。错意施巧，故掌冬官。儒学之材，安民之任也。掌以德毅，保安其人。文章之材，国史之任也。宪章纪述，垂之后代。辩给之材，行人之任也。掌以应答，送迎道路。骁雄之材，将帅之任也。掌辖师旅，讨平不顺。

是谓主道得而臣道序，官不易方而太平用成。太平之所以成，由官人之不易方。若使足操物，手求行，四体何由宁？理道何

【今译】

是担任三公的人选。三材皆微的器能之材，应当担任冢宰的官职。擅长分辨是非的臧否之材，是师氏官职的好助手。随事应变的智意之材，是冢宰官职的好助手。错意施巧的伎俩之材，最好担任司空的职务。德艺深明的儒学之材，应当担任保氏的职务。作文纪述的文章家，是担任国史的好人选。对答如流的口辩之材，应当担任行人之职。胆略过人的雄杰之材，是担任将帅的人选。

这样一来，可以说是君主得到了知人官人之道，臣下也就量材任职，井然有序。官员得到合适的职务，各守其业，不要变更

The man of instrumental ability, who has a little of the first three qualities, should hold the office of prime minister.

The man of the critic, who is good at distinguishing the right and wrong, is the best assistant to the teacher.

The man of the astute, who can act according to circumstances, is the best assistant to the prime minister.

The man of the practical, who has slightly clever device, is suitably to be in the office of minister of industry.

The man of the learned, whose virtue and knowledge is profound and clear, should take on the office of pacificator.

The man of the literary, who composes essays and records events, is the suitable person for the office of imperial historiographer.

The man of the dialectician, who can discuss and answer fluently, should hold the office of the minister of foreign affairs.

The man of the hero, who has unusual courage and resourcefulness, is the choice of commander.

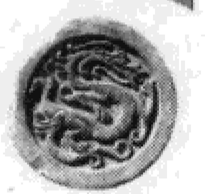
In this way, it can be said, the sovereign may get the right way to know and minister the officials. As a corollary, the officers can be appointed according to their abilities, and everything is in perfect order. The officials, having got their proper positions, will fulfill their duties and

【原文】

由平？若道不平淡，与一材同用好，譬大匠善规，惟规之用。则一材处权，而众材失任矣。惟规之用，则矩不得立其方，绳不得经其直。虽目运规，矩无由成矣。

【今译】

常规，那么，天下就会形成太平盛世。如果君主的德行不平淡，他所爱好的只是一种材质，他所重用的也只是一类人材。那么这一类人材处于当权的地位，则其他人材就失去了应得的官职。



not change their places. Thus piping times of peace will come.

If the way of the sovereign is not balanced and composed, what he likes is only one of these abilities, people he puts in an important position is only one of these categories, as a result, that category will solely be in power, and the rest of categories will lose their government posts they deserve.



材理第四 材既殊途，理亦异趣，故讲群材，至理乃定。

【原文】

4.1 夫建事立义，莫不须理而定。言前定则不惑，事前定则不踬。及其论难，鲜能定之。夫何故哉？盖理多品而人材异也。事有万端，人情舛驳，谁能定之？夫理多品则难通，人材异则情诡。情诡、难通，则理失而事违也。情诡理多，何由而得？

夫理有四部，道义事情，各有部也。明有四家，明通四部，各有其家。情有九偏，以情犯明，得失有九。流有七似，似是而非，其

【今译】

4.1 成就伟大的事业，建立正确的理论，必须要依赖某种原理才能确定。但是等到辩论诘难的时候，则很少有一种原理能使大家信服。这是什么原因呢？事物形成的原理是多种多样的，人的材质又有很大差异。事理的多种多样决定了它们有时难以沟通，人的材质的差异又决定了他们性情的互相抵触。性情乖异，事理难通，就导致了原理的失真和认识事物的错误。

总的说来，有四项基本原理；辨明这四项原理，就形成了四个流派；由于性情的不同，人们在认识事物的真相时会出现九种偏差；同时也会在听别人讲道理时形成似是而非的七种情况；讨

Chapter 4 The Laws of The Abilities

4.1 To accomplish a great achievement and set up a correct theory, it is necessary for people to decide all things according to some laws. But when it is time to discuss difficult questions adequately, there is often not one of laws or principles that can carry conviction. What reason is this ? Laws and principles to explain the form of things are of many kinds, while men's ability and nature differ greatly. The variety of laws and principles sometimes leads to difficulties in understanding one another, while the difference of men's ability and nature often leads to disagreement of one another's sentiments. When sentiments are disagreeable and understanding is difficult, then truthfulness of laws and principles will lose and knowledge of things will be mistaken.

Generally speaking, there are four fundamental laws (principles), and four sects have taken shape in the course of recognizing these principles. Because of different nature and temperament, people may have nine deviations (partialities) when they try to find the truth of things, or they may fall into seven specious situations (similitudes) when they are listening to other's reasoning. And there may be three defects when discussing problems. Being irritating

【原文】

流有七。说有三失，辞胜理滞，所失者三。难有六构，强良竞气，忿构有六。通有八能。聪思明达，能通者八。

4.2 若夫天地气化，盈虚损益，道之理也。以道化人，与时消息。法制正事，事之理也。以法理人，务在宪制。礼教宜适，义之理也。以理教之，进止得宜。人情枢机，情之理也。观物之情，在于言语。

4.3 四理不同，其于才也，须明而章，明待质而行。

【今译】

论问题会造成三种过失；强悍争气，会构成六种灾难；应对事物的各种变化，须具备八种能力。

4.2 至于天地之间阴阳二气的变化，盈满将会缺损，虚弱将会增强，这是大自然万物运动的总原理。法律制度，是用来纠正邪恶、防止欺诈的，这是人们治理国家处理事务的道理。按照礼仪的原则，教育人民取舍进止，言行合乎规范，这是道义施行的道理。人们观察万事万物，常常触景生情，不由得把这种情感用言语行为表情表达出来，这是情感抒发的道理。

4.3 这四种道理是不同的，对于人才研究者来说，必须明白它们的显著差别。明白事理有待于人的主观能动性才能做

and showing off oneself in debates may cause six disastrous consequences. To respond to the changing things, one should possess eight capacities.

4.2 As for the change of Chi of the *Yin* and *Yang*, the filling becomes emptying, the lessening becomes increasing, this is the fundamental principle of the movements of all things in nature. The aim of institution of law is to correct the evil and prevent the cheat. This is the principle of administering a country and handling day-to-day work. People should be taught, according to the principle of ritual and doctrine, what should be accepted or rejected, when to advance and retreat, and how to behave themselves. This is the principle of putting in force the morality and justice. When observing all things on earth, people often can not help being stricken a chord in their hearts by the sight, and they would express their feelings by their words, actions or looks. This is the principle of expression of emotion.

4.3 These above four principles are different, and it is necessary for researchers of abilities to understand the notable differences between them, to understand clearly all the principles needs men's subjective initiative. Therefore as soon as the subjective initiative combines with the objec-

【原文】

是故质于理合，合而有明，明足见理，理足成家。道、义与事、情各有家。是故质性平淡，思心玄微，容不躁扰，其心详密。能通自然，道理之家也。以道为理，故能通自然也。质性警彻，权略机捷，容不迟钝，则其心机速。能理烦速，事理之家也。以事为理，故审于理烦也。质性和平，能论礼教，容不失适，则礼教得中。辩其得失，义理之家也。以义为理，故明于得失也。质性机解，推情原意，容不妄动，则原物得意。能适其变，情理之家也。以情为理，故能极物之变。

【今译】

到。所以说，主观能动性一旦与客观事理相合，就会产生明智，这种明智又反过来进一步深入认识事理。由于认识事理的不同便形成不同的流派。质性平静淡泊，思维玄奥微妙，能够认识自然运动的规律，就是道理之家（科学家）。质性聪慧敏捷，权变的谋略迅速而机警，能果断处理烦冗杂乱的事情，就是事理之家（政治家）。质性温和平顺，能够论说礼义教化，明辨言行得失，就是义理之家（伦理学家）。质性机警妙悟，能够根据事情的发展变化推究人情，就是情理之家（心理学家）。

tive principles, men will become wise. This wisdom can conversely help men to understand the principles deeply and further. The difference of understanding principles results in different sects.

Therefore when a man's substance and nature are calm and balanced, his thoughts are subtle and profound, and he is able to find true essence in the nature; he belongs to the class of scientists who are expert in the law of Tao.

When a man's substance and nature are intellectual and agile, his adaptability in strategy is marvelously quick and sharp-witted, and he is able to deal with resolutely the complicated affairs; he belongs to the class of politicians who are expert in the law of affairs.

When a man's substance and nature are peaceable and moderate, he is able to discuss matters of ritual and doctrine, to make a clear distinction between gains and losses in words and deeds; he belongs to the class of ethics who understand correct behavior.

When a man's substance and nature are alert and analytical, he is able to infer men's emotions and thoughts from the changing facts of the cases, he belongs to the class of psychologists who understand the law of temperament.

【原文】

4.4　四家之明既异，而有九偏之情。以性犯明，各有得失。明出于真，情动于性，情胜明则蔽，故虽得而必丧也。

刚略之人，不能理微。用意麄粗，意不玄微。故其论大体，则弘博而高远；性刚则志远。历纤理，则宕往而疏越。志远故疏越。

抗厉之人，不能回挠。用意猛奋，志不旋屈。论法直，则括处而公正；性厉则理毅。说变通，则否戾而不入。理毅则滞碍。

坚劲之人，好攻其事实。用意端确，言不虚徐。指机理，则颖灼而彻尽；性确则言尽。涉大道，则径露而单持。言切则义少。

【今译】

4.4　由于四家通晓道理的方式不同，因而在认识事物时就会发生九种偏差。由于性情的差异影响了人们对于事物真相的认识，所以不同性情的人认识事物各有得失。

性情坚强但粗疏的人，不能深入事物的玄微之处。讨论大的原则，往往弘大广博高远；至于分析具体琐细的事理，则迂阔粗疏，不能把握要点。

性情亢直严厉的人，不能够回心转意，屈从他人。讨论法律的正直，往往严格按照事实根据和法令条文，用意公正；至于陈说事物的运动变化，则浅陋闭塞，违背常理，难以深入。

性情坚劲强毅的人，喜欢研究事物的真实情况。让他指出事物变化的关键环节，往往一针见血，透彻无遗；至于让他概括事物生成之总原理，则持意单纯，浅显简朴。

4.4 Because of different ways of these four classes to understand things thoroughly, the nine partialities may occur to them when they try to know the principle of things. Because the differences of men's nature and temperament influence people to understand correctly the true facts, people with different nature and temperament have different merits and defects in understandings things.

The unyielding yet careless man can not probe deeply into the essence and subtlety of things. When discussing important matters of principle, he is often extensive and wide. But when speaking about concrete and minute affairs, he is often high-sounding, impracticable and careless and unable to grasp the point.

The supercilious and austere man is not easy to change his views and to submit to others. When discussing the law, he is often just, strictly in accordance with facts and articles of law. But when speaking about changing conditions, he, meager and ill-informed, often goes contrary to reasons and cannot probe deeply into them.

The firm and persistent man likes to research on actual facts. When indicating the key link in a chain of changing things, he often pierces to the truth with a single remark, making a penetrating analysis. But when summarizing general principles of things, what he says is often meager and simple.



【原文】

辩给之人，辞烦而意锐。用意疾急，志不在退挫。推人事，则精识而穷理；性锐则穷理。即大义，则恢愕而不周。理细故遗大。

浮沉之人，不能沉思。用意虚廓，志不渊密。序疏数，则豁达而傲博；性浮则志傲。立事要，则爁炎而不定。志傲则理疏。

浅解之人，不能深难。用意浅脆，思不深熟。听辩说，则拟锷而愉悦；性浅则易悦。审精理，则掉转而无根。易悦故无根。

宽恕之人，不能速捷。用意徐缓，思不速疾。论仁义，则弘详而长雅；性恕则理雅。趋时务，则迟缓而不及。徐雅故迟缓。

【今译】

能言善辩的人，言辞繁杂而思想尖锐。推论人事，往往认识精确，析理透彻；至于陈述大原则，则浮夸怪诞而不合情理。

随波逐流的人，不能深入思考。叙说事物的远近亲疏等关系，往往侃侃而谈，貌似广博；至于论证事物的核心，则空洞虚浮，无的放矢。

见解浅薄的人，不能和他深入论证是非。这种人旁听他人的辩说，往往稍经思考即以为认识了真理而沾沾自喜。至于审察精微的道理，则反复无常，无有根柢。

性情宽缓的人，不能迅速作出判断，讨论仁义道德，往往弘博详尽，冗长而准确。至于让他们从事具体事务，则迟缓而难以做成。

The man with the gift of discussion often has lots of diverse words and sharp ideas. When inferring concerning human affairs, he often has accurate knowledge and penetrating analysis. But when coming to general concepts, he is often boastful, weird and unreasonable.

The man drifting with the current can not think deeply. When explaining the relationship between things far and near, close and distant, he often speaks with fervour and assurance, and seems extensive. But when expounding the core of things, what he says is empty and hollow, shooting an arrow without a target.

The man with meager understanding can not deeply discuss things right from wrong with others. When listening to others' explanation, he immediately considers himself in the right with truth, pleased with himself. But when examining comprehensive and profound reasons, he changes his mind frequently, and seems to have a shaky foundation.

The forgiving and slow man can not make a judgment quickly. When discussing virtue and morality, his speech is often wide, detailed, tedious and accurate. But when doing actual work, he is too slow to complete it.

The mild and obedient man lacks powerful, imposing manner. When chewing over reasons of things, he is often smooth-going, gentle and pleasant. But when making an appraisal of the difficulties, he often can not make deci-

【原文】

温柔之人,力不休强。用意温润,志不美悦。味道理,则顺适而和畅;性和则理顺。拟疑难,则濡懦而不尽。理顺故依违。

好奇之人,横逸而求异。用意奇特,志不同物。造权谲,则倜傥而瑰壮;性奇则尚丽。案清道,则诡常而恢迂。奇逸故恢诡。

此所谓性有九偏,各从其心之所可以为理。心之所可以为理,是非相蔽,终无休已。

4.5 若乃性不精畅,则流有七似。有漫谈陈说,似有流行者。浮漫流雅,似若可行。有理少多端,似若博意者。辞繁喻博,似若弘广。有回说合意,似若赞解者。外佯称善,内实不知。有处后持长,从众所安,似能听断者。实自无知,如不

【今译】

温柔顺适的人,缺乏强盛的气势。体会道理,往往平顺而和畅;至于揣量分析疑难,则因性情软弱、犹豫不决而难以做到。

好奇的人,性情横逸奔放,标新立异。让他出谋划策、描绘蓝图,往往气象壮丽,卓越不凡;至于论说清静无为之道,则浮夸迂曲而违背常理。

人们往往以为自己所认可的就是真理,因而导致了以上所说的情性方面的九种偏差。

4.5 如果性情不具备仁义礼智信的精纯畅达,便在论辩时表现为似是而非的七种情况。第一种是夸夸其谈,好像传播正确的理论。第二种是言多理少,好像有很广博的理论内涵。第三种是用歪理邪说曲意迎合,佯装完全理解了对方的意思。第四种是讨论问题时一声不吭,听他人谈论,直到最后才称赞大家

sions owing to his weak character and hesitation.

The man who is full of curiosity has a bold and flowing style, likes to create some things new and original. If let him draw a blueprint or mastermind a scheme, what he thinks is often spectacular and brilliant. But when discussing the pure principles, he is often exaggerated, circuitous, his words deviates from the norm.

People often think what is approved by them is the truth. This leads to the result—the nine partialities of human nature and temperament above mentioned.

4.5 If a man's nature does not possess the purity and smoothness of the Five Virtues, he may display one of the Seven Similitudes when discussing questions.

First, there may be someone who indulges in exaggerations as if he could disseminate the correct theory.

Second, there may be someone who has less reasons with more words as if be had extensive theoretical implications.

The third one, who goes out of his way to curry favor with false reasoning, and pretends to understand the meaning of the other side entirely.

The fourth, who does not utter a sound while listening to others' discussion, and acclaims the idea the others have approved in the end, as if he could listen to both sides and

【原文】

言，观察众谈，赞其所安。有避难不应，似若有余，而实不知者。实不能知，忘佯不应，似有所知，而不答者。有慕通口解，似悦而不怿者。闻言即说，有似于解者，心中漫漫不能悟。有因胜情失，穷而称妙，辞已穷矣，自以为妙而未尽。跌则掎蹠，理已跌矣，而强牵据。实求两解，似理不可屈者。辞穷理屈，心乐两解，而言犹不止，听者谓之未屈。凡此七似，众人之所惑也。非明镜焉能鉴之。

4.6　夫辩有理胜，理至不可动。有辞胜。辞巧不可屈。理胜者，正白黑以广论，释微妙而通之。说事分明，有如粉黛，朗然区别，辞不溃杂。辞胜者，破正理以求异，求异则正失矣。以白马非白马，一朝而服千人。及其至关禁锢，直而后过也。

夫九偏之材，有同，有反，有杂。同则相解，譬水流于

【今译】

所认可的意见，好像能兼听明断。第五种是避开难题不回答，假装胸有成竹，其实却是根本不懂得如何回答。第六种是表面上反应敏捷，心领神会，口能解说，表现出一种理解的愉快，而其实却糊里糊涂一无所知。第七种是随心所欲地表达思想，导致了理论上的错误；已经理屈辞穷，还自以为妙而未尽，勉强寻找根据，其实是想求得两种解释，以示在理论上并没有差错。以上这七种似是而非的情况，往往使一般的人迷惑上当。

4.6　辩论问题时，有人因观点正确而取胜，有人因言辞巧丽而取胜。以观点正确取胜，就是证据确凿，是非分明，即使细微深奥的道理也要解释得明白畅达。以言辞巧丽取胜，就是诋毁正确的理论而追求异端邪说，这样就失去了正确的观点。

九种偏材，其性情或者相同，或者相反，或者相杂。性情相

pass fair judgment.

The fifth, who avoids the difficulties and keep silent about the matter and pretends to have a well-thought-out plan. In fact, he does not know how to give a reply at all.

The sixth, who responses quickly and gives explanations, he seems, outwardly, to understand tacitly and to be pleased by his own under standing; yet inwardly, he knows nothing at all.

The seventh, who expresses his thoughts by following his inclinations so much so that he is wrong theoretically, he is unable to advance arguments any farther to justify himself, but he himself thinks he is full of witticism, and works hard to search for reasons. In fact, he wants to get a double interpretation by which he states clearly to others that he has nothing wrong in theory.

All these seven similitudes, more often than not, make the ordinary people be fooled.

4.6 In discussion some people win by their correct viewpoint while some by their glib and flowery words. Winning by correct viewpoint is by having proven proofs, which can put black and white in their right place, and the reasons can be explained clearly and smoothly even if they are subtle and profound.

Winning by glib and flowery words is by slandering

【原文】

水。反则相非，犹火灭于水。杂则相恢。亦不必同，又不必异，所以恢达。故善接论者，度所长而论之，因其所能，则其言易晓。历之不动，则不说也。意在杓马，彼俟他日。傍无听达，则不难也。凡相难讲，为达者听。不善接论者，说之以杂反。彼意在狗，而说以马；彼意大同，而说以小异。说之以杂反，则不入矣。以方入圆，理终不可。

善喻者，以一言明数事。辞附于理，则言寡而事明。不善喻者，百言不明一意。辞远乎理，虽泛滥多言，己不自明，况他人乎！百言不明一意，则不听也。自意不明，谁听之。

是说之三失也。

4.7　善难者务释事本，每得理而止住。不善难者舍本

【今译】

同的人会互相理解，性情相反的人会互相攻击，性情相杂的人则相互包容而没有原则。所以，善于论辩的人，首先要考虑自己的长处同对方谈论；经过陈说而对方没有反应，就可以不说了。旁边没有通达事理的人，就不再诘难对方。不善于论辩的人，往往谈说一些与对方的爱好、追求相反或庞杂无章的问题；这样，当然对方听不进去。

善于喻事明理的人，一句话可以说明好几件事理；不善于喻事明理的人，好多话也不能说清一个意思。好多话不能讲清一个问题，当然就没有人听他讲说了。

以上就是辩论时的三种失误。

4.7　善于诘责争辩的人，力求言简意赅，讲明事情的根本道理，以理服人。不善于诘责争辩的人，抓不住根本的道理，只

the correct theory but to seek unorthodox opinions, as a result, the truth is lost.

The abilities of the nine partialities may have similarities, or opposites, or mixtures in their nature and temperament. Those who have similarities can understand one another, and the opposites will attack one another, and the mixtures will forgive without principles.

Therefore a man who is good at discussing should first measure his advantages, then discuss with the other party, if there is no response after stating a period of time, he will stop his speech, and if there is no one nearby who can hold sensible views, he will not censure the other side, but a man who is not good at discussing often speaks numerous and jumbled views or something that is opposite to the others' interest and pursuit. As a result, the other side will not listen.

A man who is good at illustrating can explain more reasons with only one statement, but a man who is not good at illustrating can not explain one reason clearly by more statements. Of course, no one is willing to listen to him.

These are the three defects of discussion.

4.7 Those who are good at censure and argument often tries to explain the roots of things concisely and comprehensively in order to convince people by reasoning.



【原文】

而理末。逐其言而接之。舍本而理末，则辞构矣。不寻其本理，而以烦辞相文。

善攻强者，下其盛锐。对家强梁，始气必盛，故善攻强者，避其初鼓也。扶其本指，以渐攻之。三鼓气衰则攻易。不善攻强者，引其误辞，以挫其锐意。强者意锐，辞或暂误，击误挫锐，理之难也。挫其锐意，则气构矣。非徒群言交错，遂至动其声色。

善蹑失者，指其所跌。彼有跌失，暂指不逼。不善蹑失者，因屈而抵其性。陵其屈跌而抵挫之。因屈而抵其性，则怨构矣。非徒声色而已，怨恨逆结于心。

或常所思求，久乃得之；仓卒谕人，人不速知，则以

【今译】

是繁辞相饰。抓不住根本的道理而只注重言辞争论，形成所谓"辞构"。

善于辩驳强手的人，首先要避开对方盛锐的气势，然后抓住他论辩的核心，循序渐进地予以驳斥。不善于辩驳强手的人，往往援引对方言辞的错误，用来挫伤对方盛锐的气势。挫伤了对方盛锐的气势，对方就会声色激动，变脸相争，形成所谓"气构"。

正确对待对方过失的人，先善意指出其过失所在。错误对待对方过失的人，往往借此过失，攻击其本性。借对方的错误而攻击其本性，对方就会将怨恨凝结于心，形成所谓"怨构"。

有人经常考虑探索某一问题，经过长时间的潜心思考而终于得到了正确答案。于是急急忙忙地告诉对方，对方当然不会

Those who are not good at censure and argument often can not seize the roots of things but only polish up with trifling words, being unable to seize the roots but only laying stress on trifling words is the so-called "a structure of mere words".

Those who are good at disputing the good debater will often avoid the powerful manner at the beginning, then they will seize the fundamental points and refute him proceeding along this line and advancing step by step. But those who are not good at disputing the good debater will often take advantage of the other side's mistakes of speech in order to dampen his powerful manner. Having dampened the powerful manner of the opponent, he will argue excitedly in voice and countenance. To dampen an opponent's powerful manner is to arouse his temper.

Those who adopt a correct attitude towards the faults of others, at first will kingly point out the cause of the faults, these who adopt an incorrect attitude will often take advantage of the opponents' mistakes to attack their natural instincts, and the opponents will accumulate rancor in mind. To take advantage of mistakes and attack others' natural instincts is to build up hatred.

There may be someone who has been thinking over a problem. After a long time of devoting himself to it, he gets the solution. He goes to tell the answer to the other side too hurriedly to be understood. So he thinks him



【原文】

为难谕。己自久思，而不恕人。以为难谕，则忿构矣。非徒怨恨，遂生忿争。

夫盛难之时，其误难迫。气盛辞误，且当避之。故善难者，征之使还。气折意还，自相应接。不善难者，凌而激之。虽欲顾藉，其势无由。弃误顾藉，不听其言。其势无由，则妄构矣。妄言非訾，纵横恣口。

凡人心有所思，则耳且不能听。思心一至，不闻雷霆。是故并思俱说，竞相制止，欲人之听己。止他人之言，欲使听己。人亦以其方思之故，不了己意，则以为不解。非不解也，当己出言，由彼方思，故人不解。人情莫不讳不解，谓其不解，则性讳怒。讳不解，则怒构矣。不顾道理是非，于其凶怒忿肆。

凡此六构，变之所由兴也。

【今译】

马上理解，他就以为对方愚蠢难晓。认为对方难以晓喻，就会造成愤怒地争辩，形成所谓“忿构”。

争辩正在盛锐之时，对于对方言辞的错误最好避开。所以，善于辩难的人，通过事实的陈说，使对方回心转意，而不善于辩难的人，则借对方言辞的错误侮辱攻击对方。对方即使想承认错误，顾惜自身，但却回头无路，其势不能。既然回头之路已被对方堵死，则只能是纵横恣口，胡说八道，形成所谓“妄构”。

当人专心致志进行思考时，往往目无所见，耳不能听。甲乙双方一同专心思考，竞相陈说，力争说服对方，让对方听从自己。乙方正在专心思考，当然不会一下子理解甲方的意思；甲方则以为乙方愚钝而不能理解。人之常情，忌讳说自己不能理解，于是就形成了不顾礼义是非的凶怒忿肆，形成所谓“怒构”。

以上所说的辩难时的六种错误，是变故产生的根由。

stupid and hard to instruct. To think others as hard to instruct is to build up fury, namely a fury of argument.

When the debate is going on fiercely, it is better to avoid the opponent's misstatements, therefore the good debater can often make his opponents change their views by stating the facts. The poor one, often making use of the opponents' mistakes in wording, insults and attack them. Although sometimes his opponents want to admit their mistakes for the sake of themselves, there is no way for them to turn round. Since they have no way to admit mistakes, they are forced. Since they have no way to admit mistakes, they are forced to talk freely, even talk nonsense, thus, falsity will be built up.

When a man is thinking with single-hearted devotion, he is often unconscious of what his ears hear and what his eyes see. There are two men, say part A and part B, are concentrating on something and make efforts to persuade the other side to listen to himself. Part B, thinking deeply, is unable immediately to understand what part A means, but part A regards part B as stupid and lacking in understanding. It is human nature to resent being regarded as lacking in understanding, for this reason, anger is to be built up, namely, both sides have no scruple.

All these six consequences are caused by irritation and these six errors are the sources of transformations.

【原文】

4.8 然虽有变构，犹有所得。造事立义，当须理定。故虽有变说小故，终于理定功立。若说而不难，各陈所见，则莫知所由矣。人人竟说，若不难质，则不知何者可用也。由此论之，谈而定理者，眇矣。理多端，人情异，故发言盈庭，莫肯执其咎。

必也聪能听序，登高能赋，求物能名，如颜回听哭，苍舒量象。思能造端，子展谋侵晋，乃得诸侯之盟。明能见机，臾骈睹目动，即知秦师退。辞能辩意，伊藉答吴王：一拜一起，未足为劳。捷能摄失，郭淮答魏帝曰：自知必免防风之诛。守能待攻，墨子谓楚人：吾弟子已学之于宋。攻能夺守，毛遂进曰：今日从，为楚不为赵也，楚王从而谢之。夺能易予。以子之矛，易子之盾，则物主辞穷。

兼此八者，然后乃能通于天下之理。通于天下之理，则能通人矣。

【今译】

4.8 虽然辩难会产生六种变故，但是仍然有所收获。如果各自陈述自己的见解而没有人质疑，就不知道它产生的由来，因而也难以知晓其是非。由此说来，仅仅靠谈论就能达到认识事物的规律是很少见的。

一定要做到：明察事理，分辨是非；运筹决策，能预料事物发展的实际；观察敏锐，能发现事物细微的动向；言辞机警，能准确表达自己的意旨；反应敏捷，能随时纠正自己的过失；防守坚固，能对付任何进攻；进攻凌厉，能夺取任何防守；能巧妙地运用给予的办法达到夺取的目的。

具备了这八种能力，然后才能通晓天下的事理。通晓了天下的事理，就能够完全懂得认识人材、任用人材的原理了。

4.8 Although changes and irritation may bring about six transformations when discussing difficulties, still something rewarding can be obtained. If each one states his viewpoint whose validity is not questioned, no one will know its cause and origin, and it is hard to judge its rightness. So we may infer from these that very few people can come to know the laws of things only by talking and discussion. For this sake, one must be sharp-sighted enough to understand the reasons of things, must make a clear distinction between right and wrong. When devising strategies, his solution must conform to the actual situation. With sharp eyes, he must be able to find the slight trends of things. With sharp-witted words, he must be able to make clear his original intention. With quick reaction, he must be able to correct his own mistakes as soon as they occur. His defense must be strong enough to repulse any attacks. His attack must be swift and fierce enough to take the defense. With ingenious means given, he must be able to achieve goals he aims at.

If a man possess all these eight capacities, he will be able to thoroughly understand the principle of the universe. And with this understanding, then he can know how to recognize able men and how to appoint them.

【原文】

4.9 不能兼有八美，适有一能，所谓偏材之人。则所达者偏，而所有异目矣。各以所通，而立其名。

是故聪能听序，谓之名物之材；思能造端，谓之构架之材；明能见机，谓之达识之材；辞能辩意，谓之赡给之材；捷能摄失，谓之权捷之材；守能待攻，谓之持论之材；攻能夺守，谓之推彻之材；夺能易予，谓之贸说之材。

通材之人，既兼此八材，行之以道。

【今译】

4.9 不能兼有这八种才能，而只具备其中某一种能力，那么，他所通晓的事理难免偏狭，他们各自的名号自然就有差异：

听到某件事情便能讲明其道理，叫做名物之材（分类命名型辩材）。运筹决策，能合乎事物发展的实际，叫做构架之材（理论创新型辩材）。观察敏锐，能发现事物细微的动向，叫做达识之材（明察事理型辩材）。言辞机警，能准确表达自己的意旨，叫做赡给之材（善于表达型辩材）。应对敏捷，能随时纠正自己的过失，叫做权捷之材（补救敏捷型辩材）。防守坚固，能对付任何唇枪舌剑，叫做持论之材（善于立论型辩材）。进攻凌厉，能攻取任何防守，叫做推彻之材（推理驳论型辩材）。能巧妙地运用给予的办法达到夺取的目的，叫做贸说之材（灵活善辩型人材）。

那些通材之人，既具备这八种能力，又能按照大道的原则去实行。

4.9 If one can not have all these eight capacities in him but possesses only one of them, he can't help being one-sided in understanding the law and principle, and what he is known as is of a different category naturally.

Therefore, when hearing something, a man is intellectual enough to tell clearly the reasons, then he is called the ability of classification. (the eloquent to classily and name things)

When devising strategies, a man's solution can conform to the actual situation, he is called constructive ability. (the eloquent to bring forth new ideas)

With sharp eyes, a man is able to find the slight trends of things, the man is called the ability for apprehension. (the eloquent to be sharp-sighted)

With sharp-witted words, a man is able to make clear his original intention, he is called the ability for quick adjustment. (the eloquent to be good at expression)

With quick reaction, a man is able to correct mistakes as soon as they occur, he is called the ability for quick ad justment. (the eloquent to be quick and remedial)

With strong defense, a man is able to deal with any battle of words, he is called the ability for upholding discussion. (the eloquent to be good at setting forth his views)

With swift and fierce attack, a man is able to take any

【原文】

与通人言，则同解而心喻；同即相是，是以心相喻。与众人言，则察色而顺性。下有盛色，避其所短。

虽明包众理，不以尚人。恒怀谦下，故处物上。聪睿资给，不以先人。常怀退后，故在物上。善言出己，理足则止。通理则止，不务烦辞。

鄙误在人，过而不迫。见人过跌，辄当历避。写人之所怀，扶人之所能。扶赞人之所能，则人人自任矣。不以事类犯人之所婟。胡故反。与盲人言，不讳眇瞎之类。不以言例及己之所长。己有武力，不与虓虎之伦。

说直说变，无所畏恶。通材平释，信而后谏，虽触龙鳞，物无害者。采虫声之善音，不以声丑弃其善曲。赞愚人之偶得。

【今译】

他们与学识渊博、通晓天下事理的人一起讨论，则见解相同，心心相印。与一般的人谈论，则要观察对方的脸色，顺从对方的本性。

虽然他们明白无误地精通各种事理，但却不盛气凌人。聪明智慧，言辞丰富，但却不好为人师。只要宣扬符合真理的言论，把道理讲清就行了。

对于别人的浅陋和错误，即使明显的过失也不穷追不放。要讲说他人想听的话，扶持称赞别人的长处。不谈论他人所忌讳的事情，也不陈说与自己长处有关的言论。

讲述事理，是则是，非则非，正则正，异则异，无所畏惧，也无所厌恶。要像采纳虫声中的美妙声音一样吸收愚人偶然得到的

defense, he is called the ability for advancing. (the eloquent to be reasoning to demolish)

With ingenious means given, a man is able to achieve goals he aims at, and he is called the ability bartering discussions. (the ability to have flexibility and to be good at debate)

The all-round persons possess all these abilities, they can put general principles into practice.

When they discuss together with those who thoroughly understand all things in universe, they all have the similar understanding, have mutual affinity. When they speak with ordinary persons, they often examine the other sides' appearance and act in accordance with their nature. Although they are expert in all the reasons of various things, they are not arrogant. Although they are intellectual and wise, their words rich and colorful, they don't presumptuously lecture people, they think it is all right to give publicity of speech which conforms to the truth, and it is all right to tell the truth clearly. They don't make thorough inquiries about the vulgarity and mistakes of others, even about the obvious errors. They often speak what others want to listen to, and encourage and praise good qualities of others, but never talk about things others resent and things relating to their own good qualities.

When they state the reasons, they judge a thing to be

【原文】

不以人愚废其嘉言。夺与有宜，去就不留。

方其盛气，折谢不吝。不避锐跌，不惜屈挠。方其胜难，胜而不矜。理自胜耳，何所矜也。心平志谕，无适无莫。付是非于道理，不贪胜以求名。期于得道而已矣。

是可与论经世而理物也。旷然无怀，委之至当，是以世务自经，万物自理。

【今译】

嘉言。哪些是应当夺取的，哪些是应当给予的，要按照道义的要求进行选择取舍，毫不犹豫。

如果对方正在气盛，最好避开锐气，不惜屈挠。如果自己在辩难时胜券在手，应当庄重而不骄傲。心平气和，意志明确，赞成什么，反对什么，完全合乎礼义；因为目的是为了求得真理。

这样的人，才可以和他共同探讨治理世事的原则和万物变化的规律。



right or wrong, positive or negative only as matters stand. They have nothing to fear, nothing to detest. They know they should accept good suggestions made accidentally by the foolish man just as gathering the beautiful sounds from the insects, they know what they should take and what they should give, they will accept or reject according to the requirement of morality and justice without the least hesitation.

If their opponents are in the powerful manner, they think it better to avoid the dashing spirit and to condescend to them, if they are sure to win when discussing the difficulties, they think they should be grave and not conceited. They know clearly what should be agreed with and what should be opposed. They are calm with clear aims and what they do completely conform to the ritual for the sake of truth.

With a man like this, one can discuss the principles to administer a country and discuss the law of all things in the universe.

right or wrong, positive or negative only as matters stand [illegible]

They have nothing to fear, nothing to desire. [illegible] know

they should accept good and [illegible]

the [illegible] man just as [illegible]

the reasons, they know what they should [illegible] and [illegible] they

should give [illegible] all [illegible] the [illegible]

quirement of morality and [illegible] with [illegible] the [illegible]

tion.

If their opponents are [illegible] they

think it better to avoid the clashing spirit and to [illegible]

to resent it if they [illegible] to [illegible] when [illegible]

culties, they think they should be grave and [illegible]

They know clearly what should be agreed [illegible] and what

should be opposed. They [illegible] calm with [illegible] and

what they [illegible] completely conform to the trend [illegible]

of truth.

With a [illegible] like this, [illegible]

to administer a country and [illegible] in

the universe.

卷中

BOOK Ⅱ

材能第五 材能大小，其准不同，量力而授，所任乃济。

【原文】

5.1　或曰：人材有能大而不能小，犹函牛之鼎不可以烹鸡。愚以为此非名也。夫人材犹器，大小异。或者以大鼎不能烹鸡，喻大材不能治小，失其名也。

夫能之为言已定之称，先有定质，而后能名生焉。岂有能大而不能小乎？凡所谓能大而不能小，其语出于性有宽急。宽者弘裕，急者急切。性有宽急，故宜有大小。宽弘宜治大，急切宜治小。宽弘之人，宜为郡国，使下得施其功，而总成其事。急切则烦碎，事不成。急小之人，宜理百里，使事办

【今译】

5.1　有人认为：人的材质有大有小，材质大的只能做大事，而不能做小事情，就如同煮牛的鼎釜不能够用来烹鸡一样。我以为这是不符合名实原理的。

当我们说"能"的时候，已经是就具体的人所具有的实际工作能力而言的，怎么说根据材质能做大事就不能做小事呢？大概能做大事而不能做小事的说法，是从人的性情有宽缓急切的区别引发来的。性情有宽缓急切的区别，因此就应该有能大不能小之分。宽缓弘裕之人，适宜掌握郡国政事，让他手下的人从事具体的工作，群策群力完成功业。急切烦碎之人，应当做县令之类，让他亲自办理众多的行政琐事。但是，郡与县之间，不过

Chapter 5 Capacities

5.1 Some people think that a man who has a great capacity can only manage great affairs, but cannot deal with small ones, just like the tripod which can be used to boil an ox, but cannot be used to cook a chicken. In my humble opinion, it does not conform to the principle of classification (the name conforming to its reality).

When speaking of "capacity", we are referring to an actual capacity which a certain man possesses. How can we say that a man having capacity can do great things but can not do small things? Perhaps the statement of being able to do great things but incapable to do small things is derived from the fact that there is a difference between broadness and narrowness in human nature, and for this reason, there should be the difference between being able in the great and unable in the small.

The broad man, being magnanimous and grand, is suitable for the head of a prefecture, making his subordinates work under his leadership, pooling their wisdom and efforts to achieve the goals. The narrow man, being impatient and trivial, is suitable for the head of a county, personally handling much of trifling administrative affairs. As a political substance, the difference between prefecture

【原文】

于己。弘裕则网漏,庶事荒矣。然则郡之与县,异体之大小者也。明能治大郡,则能治小郡;能治大县,亦能治小县。以实理宽急论辩之,则当言大小异宜,不当言能大不能小也。若能大而不能小,仲尼岂不为季氏臣。

若夫鸡之与牛,亦异体之小大也。鼎能烹牛,亦能烹鸡;铫能烹鸡,亦能烹犊。故鼎亦宜有大小,若以烹犊,则岂不能烹鸡乎?但有宜与不宜,岂有能与不能。故能治大郡,则亦能治小郡矣。推此论之,人材各有所宜,非独大小之谓也。文者理百官,武者治军旅。

5.2 夫人材不同,能各有异。有自任之能,修己洁身,总御百官。有立法使人从之之能,法悬人惧,无敢犯也。有消

【今译】

是不同的政治实体,仅有大小之分罢了。按照宽缓急切的实际情况论辩,则应当说根据材质的大小从事不同的工作,不应当说能够做大事就不能做小事。

就好像鸡和牛一样,也不过是不同的实体而有大小之分罢了。鼎也应该有大小之分,如果能烹牛犊,难道就不能烹鸡吗?所以,能够治理大郡,也就能够治理小郡。由此推论,人的材质各自有适宜的事情,这不仅仅是大小所能概括了的。

5.2 由于人的材质不同,能力也就有了差别。有修己洁身,自致爵位的能力;有建立法制,让人遵循的能力;有随时消

and county is big or small. Considering the actual situation about broadness and narrowness, it should be assumed that men should be engaged in different professions according to their capacities of bigness or smallness. It ought not to be said that men who can do something great can not do something small.

This is just like the chicken and the ox, both they are substances, the difference between them is only in the size. Actually there are big tripods and small ones. If a tripod can be used to cook an ox, why can't it be used to cook a chicken? So a man who can administer a large prefecture can also administer a small one. Inferred from this, each of the abilities has his suitable business or appointment, it can not be summarized only by "capacity of bigness or smallness".

5.2 Since people have different abilities and substances, they differ from one another in capacities.

Some have the capacity for responsibility, the capacity to attach importance conscientiously to their moral cultivation and to seek the rank of nobility.

Some have the capacity which can establish legal system and make people follow it.

Some have the capacity, which is growing and declining all the times, becoming stronger with each passing

【原文】

息辨护之能，智意辨护，周旋得节。有德教师人之能，道术深明，动为物教。有行事、使人、谴让之能，云为得理，义和于时。有司察纠摘之能，督察是非，无不区别。有权奇之能，务以奇计，成事立功。有威猛之能。猛毅昭著，振威敌国。

5.3 夫能出于材，材不同量。材能既殊，任政亦异。

是故自任之能，清节之材也。故在朝也，则冢宰之任，为国则矫直之政。其身正，故掌天官而总百揆。

【今译】

长，与世沉浮，周旋应对，出谋划策的能力；有道术深明，洞察明彻，可以让人师法的能力；有行事以德，使人以法，责让以术的能力；有伺候督察，分别是非而能够告发的能力；有错意施巧，奇谲非常的能力；有威严凶猛，震慑敌国的能力。

5.3 能力是从自身的材质中产生出来的，构成材质的因素又各不相同。既然一个人的材质和能力不同，他们担任的行政官职也应当不同。

自觉注重自己品德修养的能力，是从清节的材质中产生的。这样的人，在朝廷中应该担任冢宰之职，治理郡国，则能造成纠枉正曲、移风易俗的局面。

day, to mastermind schemes and to deal with circumstances.

Some have the capacity for teaching by virtue, who, with profound and clear doctrines, have a keen insight into matters and can be modeled by others.

Some have the capacity to act according to morality, to make people submit to the law, and to reprimand according to the convention.

Some have the capacity to serve and supervise, to point out the right and wrong so as to report the offenders.

Some have the capacities to devise queer and cunning strategies consciously.

Some have the capacity which are fierce and ferocious enough to frighten the enemy.

5.3 The capacities come from men's innate abilities and substances, and the factors that causes them differ greatly, since one's innate ability and substance as well as his capacity are different from another's, their positions in administrative department should also be different.

Therefore, the capacity for responsibility (for one's conscious cultivation) comes from the ability and substance of sublime behavior. Such a man should assume the office of teacher in court. When he administers a prefecture or a state, he can open up a political situation in

【原文】

立法之能，法家之材也。故在朝也，则司寇之任，为国则公正之政。法无私，故掌秋官而诘奸暴。

计策之能，术家之材也。故在朝也，则三孤之任，为国则变化之政。计虑明，故辅三槐而助论道。

人事之能，智意之材也。故在朝也，则冢宰之佐，为国则谐合之政。智意审，故佐天官而谐内外。

行事之能，谴让之材也。故在朝也，则司寇之任，为国则督责之政。辨众事，故佐秋官而督傲慢。

【今译】

立法建制的能力，出于法家之材。这样的人，在朝廷中应该担任司寇之职，让他们治理郡国，则善于依靠刑法，惩治奸暴，造成公平正直的局面。

计划周全，策谋奇妙，这种能力出于术家之材。这样的人，在朝廷中应该担任三孤之职，让他们治理郡国，则会根据情况的变化、人事的更替造成变化多端的局面。

善于理顺人事关系，这种能力出于智意之材。这样的人，在朝廷中应该辅佐天官冢宰，治理郡国则容易协调关系，造成内外和睦的局面。

善于处理各种事务的能力，出于器能之材。这样的人，在朝廷中应该担任司寇的助手，他们治理郡国，则容易形成惩治邪恶、赏罚分明的政治局面。

which disorder things can be set to rights, prevailing habits and customs can be changed.

The capacity to legislate (to establish legal system) comes from the ability of the statesman, such a man should have the office of chief justice in court. When he governs a prefecture or a state, he can punish the treacherous and the ruffian according to the law, and create a just and upright situation.

The capacity for thoroughly planning and cleverly masterminding schemes comes from the ability of the strategist. Such a man should enter upon the office of the three dukes in court. When he administers a prefecture or a state, he can create an ever-changing situation according to the various circumstances and personnel changes.

The capacity for human affairs (for handling the organizational affiliations) comes from the ability of astuteness. Such a man should have the office of assistant to the prime minister. When he governs a prefecture or a state, he is good at coordinating relations, and create a harmony situation at home or abroad.

The capacity for action (good at dealing with various matters) comes from the ability to reprimand and cause sub-mission. Such a man should hold the post of the prime minister. When he administers a prefecture or a state, a situation will be formed easily in which the evils are puni-

【原文】

权奇之能,伎俩之材也。故在朝也,则司空之任,为国则艺事之政。伎能巧,故任冬官而成艺事。

司察之能,臧否之材也。故在朝也,则师氏之佐,为国则刻削之政。是非章,故佐师氏而察善否。

威猛之能,豪杰之材也。故在朝也,则将帅之任,为国则严厉之政。体果毅,故总六师而振威武。

5.4 凡偏材之人,皆一味之美。譬饴以甘为名,酒以苦为实。故长于办一官,弓工揉材,而有余力。而短于为一国。兼掌陶冶,器不成矣。何者?

夫一官之任,以一味协五味。盐人调盐,醯人调醯,则五味

【今译】

错意施巧,权变奇特的能力,出于伎俩之材。这样的人,在朝廷中应该担任冬官司空,治理郡国,则容易发展工艺技巧事业。

伺候督察的能力,出于臧否之材。这样的人,在朝廷中应该担任师氏的助手,治理郡国则是非分明,容易形成刻薄苛严的局面。

威严凶猛的能力,出于豪杰之材。这样的人,在朝廷中是将帅的人选,治理郡国则会形成严厉威猛的局面。

5.4 大凡才能偏于一个方面的人,仅仅具有一味之美。他们擅长料理一官之事,统筹郡国的各种政务,则是其短处。为什么呢?

一官之事,就如同以一味调和五味;一国的政务,则如同以无味调和五味。

shed, and all the rewards and punishments are strict and fair to those who deserve.

The capacity for adaptability (to devise queer and cunning strategies consciously) comes from the ability of the practical men. Such a man should be the minister of industry. When he is in power of office, the industrial business and crafts can easily develop under his leadership.

The capacity for investigating(to serve and supervise) comes from the ability of the critic. Such a man may take the office of assistant to the teacher, when he is at his post, being able to distinguish clearly the right and wrong, a harsh and strict situation will easily arise.

The capacity for fierceness and ferocity comes from the ability of the military hero. Such a man is a choice of generals. When he is in power, a situation of severity and might can be easily take shape.

5.4 More often than not, men who are partial to only one of these abilities show good taste in one part. They are good at managing only the incumbent duty on himself, but it is his weakness to plan, as a whole, all kinds of affairs in the prefecture or the state. Why is it?

Managing the duty of one's own official position is just like blending one flavor into five different ones. Administering government affairs of a country is like blending something

【原文】

成矣。譬梓里治材，土官治墙，则厦屋成。一国之政，以无味和五味。水以无味，故五味得其和。犹君体平淡，则百官施其用。

又国有俗化，民有剧易，五方不同，风俗各异。土有刚柔，民有剧易。而人材不同，故政有得失。以简治易则得，治烦则失。

是以王化之政宜于统大，易简而天下之理得矣。以之治小则迂。网疏而吞舟之奸漏。

辨护之政宜于治烦，事皆辨护，烦乱乃理。以之治易则无易。甚于督促，民不便也。

策术之政宜于治难，权略无方，解释患难。以之治平则无奇。术数烦众，民不安矣。

矫抗之政宜于治侈，矫枉过正，以厉侈靡。以之治弊则残。俗弊治严，则民残矣。

【今译】

而且各地的民情风俗有异，人民生活的穷富也不同。人的材质不同，治理政事当然有得有失。

因此，王化之政，适宜于统领大局，治理琐事则显得迂腐而不切实际。

辨护之政，适宜于治理繁杂特殊的事情，料理平常的事情则反而显得艰难不容易。

策术之政，适宜于治理天灾人祸造成的局面，太平之世则显示不出它的奇特功效。

矫抗之政，适宜于纠正奢侈浪费的风气，治理习俗弊端则会使人民受到更大的伤害。

谐合之政，适宜于治理新生的局面，对付旧有的政局则显得空虚而缺少对策。

刻削之政适宜于纠正奸邪，打击不法，治理边疆会导致人民惮法，逃叛失众。

tasteless into five flavors. And what is more, the feelings and customs are different from one place to another, and so are their living standards. Because of the difference of men's abilities and substances, they have gains and losses when governing their affairs.

Therefore the policy of the king is suitable for leading the whole country. It seems to be pedantic and unpractical to deal with the trifling affairs with this policy.

A policy of defense is suitable for putting in order the miscellaneous and specific matters. It seems to be difficult and hard to deal with the chores of all sorts.

A policy of strategy is suitable for tackling problems caused by natural and man-made calamities. But it does not seem to have its peculiar effects in piping times of peace.

A policy of rigorous correction is suitable for changing the regular practice of extravagance. But if it is used to correct the drawbacks of the convention, the people will come to harms.

A policy of coordination is suitable for leading people in a new aspect. But when it is used to make do with an old political situation, it seems hollow and lacking ways to deal with problems.

A policy of severe criticism is suitable for meting out punishment to the crafty and evil, and to the lawless persons.

【原文】

谐和之政宜于治新，国新礼杀，苟合而已。以之治旧则虚。苟合之教，非礼实也。

公刻之政宜于纠奸，刻削不深，奸乱不止。以之治边则失众。众民惮法，易逃叛矣。

威猛之政宜于讨乱，乱民桀逆，非威不服。以之治善则暴。政猛民残，滥良善矣。

伎俩之政宜于治富，以国强民，以使富饶。以之治贫则劳而下困。易货改铸，民失业矣。

故量能授官，不可不审也。

凡此之能，皆偏材之人也。故或能言而不能行，或能行而不能言。智胜则能言，材胜则能行。

至于国体之人，能言能行，故为众材之隽也。

5.5 人君之能异于此。平淡无为，以任众能。故臣以自任为能，竭力致功，以取爵位。君以用人为能。任贤使能，国家自

【今译】

威猛之政适宜于讨伐叛乱，对付善良的百姓则会使之受到残害。

伎俩之政适宜于治理富饶的政局，治理贫穷则会使人民更加疲劳困乏。

所以，根据能力授予官职，不能不慎重。

凡是具备以上从政能力的人，都是偏材之人。所以他们有的人能言而不能行，有的人能行而不能言。

至于具有国体材质的人，既能言，又能行，所以是众多人材中最卓异的。

5.5 国君的能力与这些都不相同。如果臣下以修养自身，自致爵位为其能力，国君则以善于任用人材为其能力；臣下以能

But when it is used to govern a border area, the people will run away because of fear of the law.

A policy of fierceness and ferocity is suitable for sending armed forces to suppress the rebellion. But when it is used to treat the good and honest people, they will be harmed severely.

A policy of the practical man is suitable for developing a rich and prosperous situation, when it is used to tackle poverty, people will become far poorer.

Therefore it must adopt a prudent policy to assign duties by measuring capacities.

All the men possessing these governmental capacities above belong to the men of partial abilities. Therefore some of them can speak but cannot act; and some of them can act but cannot speak. As to the leader of a state, being able to both speak and act, he is the brilliant and outstanding in all the abilities.

5.5 The capacity of a ruler is different from all these. Therefore, a subject takes conscious cultivation and responsibility as his capacity, while the ruler takes a wise appointing the able men as his capacity. A subject take the ability to give wise advice and stratagem as his capacity, while the ruler takes the ability to heed many-sided advice of his subjects as his capacity. A subject takes the ability





【原文】

理。臣以能言为能，各言其能，而受其官。君以能听为能，听言观行，而授其官。臣以能行为能，必行其所言。君以能赏罚为能。必当其功过也。所能不同，君无为而臣有事。故能君众材也。若君以有为代大匠斫，则众能失巧，功不成矣。

【今译】

够进善言妙计为其能力，国君则以多方面听取臣下的进言为其能力；臣下以善于实践自己的诺言为其能力，国君则以公正地赏功罚罪为其能力。国君的能力不同于臣下，所以能够掌握并任用众多的人材。



to keep his promises as his capacity, while the ruler takes the ability to reward and punish justly as his capacity, since a ruler's capacity is different from the capacities of all his subjects, he is capable of ruling over and appointing numerous abilities.

利害第六 建法陈术，以利国家，及其弊也，害归于己。

【原文】

6.1 盖人业之流，各有利害。流渐失源，故利害生。

夫清节之业，著于仪容，发于德行。心清意正，则德容外著。未用而章，其道顺而有化。德辉昭著，故不试而效。效理于人，故物无不化。故其未达也，为众人之所进；理顺则众人乐进之。既达也，为上下之所敬。德和理顺，谁能慢之。其功足以激浊扬清，师范僚友。其为业也无弊而常显，非徒不弊，存而有显。故为世之所贵。德信有常，人不能贱。

6.2 法家之业，本于制度，待乎成功而效。法以禁奸，奸止乃效。其道前苦而后治，严而为众。初布威严，是以劳苦；

【今译】

6.1 人的材质由于习染流变形成的不同流派，都各自有利有弊。

清节家的事业，由于根植于道德品行，并表现在举止仪表上，所以在他们未被重用的时候，就显现出来了，即通过高尚的道德感化人民。因此，在他们未能显贵之时，就被众人所称道；已经显贵之后，又被上级和下级所尊敬。他们完全可以激荡污浊，称扬清明，成为同僚学习的榜样。这样的事业没有弊端，经常显贵，所以为世人所尊崇。

6.2 法家的事业根植于法律制度，所以只有等到奸禁邪止，事业的成功才显示出来。他们的治世之道，以严酷开始，最

Chapter 6 Advantages and Disadvantages

6. 1 Men's abilities and substances have evolved into different categories because of the development of their long-standing practices, and each category of ability has its advantages and disadvantages.

The undertaking of the man of sublime behavior, rooted in his morality and character and manifested by his appearance and bearing, makes its presence felt before he is put in an important position; that is to say, he has been guiding and teaching the people with his lofty morality. Therefore even before he wins great renown, he is recommended by everybody. When he is in power, he is respected by his superiors and inferiors. His achievement is sufficient to clean up the filth and carry forward the pure, and he serves as a model for his colleagues, such an undertaking has no drawbacks or disadvantages and often shows its value, so it is worshiped by common people.

6. 2 The undertaking of the statesman is based on legal system, and his success can be shown only when the crafty and evil have been totally prohibited. The principle with which he runs a country begins with bitterness but he

【原文】

终以道化，是以民治。故其未达也，为众人之所忌；奸党乐乱，忌法者众。已试也，为上下之所惮。宪防肃然，内外振悚。其功足以立法成治，民不为非，治道乃成。其弊也，为群枉之所仇。法行宠贵，终受其害。其为业也，有弊而不常用，明君乃能用之强。明不继世，故法不常用。故功大而不终。是以商君车裂，吴起支解。

6.3 术家之业，出于聪思，待于谋得而章。断于未行，人无信者。功成事效，而后乃彰也。其道先微而后著，精而且玄。计谋微妙，其始至精，终始合符，是以道著。其未达也，为众人之所不识。谋在功前，众何由识。其用也，为明主之所珍。暗主昧然，岂能贵之。其功足以运筹通变。变以求通，故能成其功。其退也，藏于隐微。计出微密，是以不露。其为业也，奇而希用，主计神

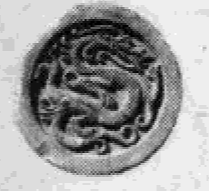
【今译】

终达到太平。法令威严，众人皆惧。因此，在法令未显出效应的时候，常常被百姓忌恨；法律已经实施了，朝野上下又震惊畏惧。成功的法治完全可以形成民不为非、天下太平的局面。它的不足是往往会遭到群邪宠贵的仇视。作为治世之策，它有弊病，因而并不常用。所以法家之材功绩虽大，却常常得不到善终。

6.3 术家的事业，根植于策谋的奇妙。等到其谋略与事实相符，然后才显示出谋略的准确。作为治世之道，它事先隐微，然后显著，神奇而且玄妙。因此，未显达时，往往不被众人所认识，只有英明的君主才能运用并珍惜这种计谋。其功效足以运筹帷幄，权衡通变。当计谋不被重用，总是藏于隐秘之处。这样

achieves peace and tranquility finally. His laws and decrees are so severe that everybody shows his fear. Therefore before his laws and decrees bring about the effects, he is often hated and envied by people. When his laws and decrees are put into effect, the court and commonalty are greatly shocked. A successful rule by law can completely lead to a situation with great order and without evils under heaven. And its defect is that the wicked and the favorite are often hostile to him. Their policy used to run a country often has its defects, so is not frequently put to use. The ability of statesman often suffers persecution in the end though his achievement is often great.

6.3 The undertaking of the strategist proceeds from his wonderful tactics and strategies. His strategy displays its accuracy only when it is proved to be tallying with the facts, his principle to deal with things is implicit and delicate at first, but becomes evident at the end, it is miraculous and profound. Before he is illustrious and influential, he is often unknown to the people except that the wise monarch can use his strategies and cherish them. His efficacy is enough to devise strategies within a command tent to weigh the advantages and disadvantages, and to make adaptations, when his strategies can not be used, he is often retired secretly. Such an undertaking is unusual but



【原文】

奇，用之者希也。故或沉微而不章。世希能用，道何由章。

6.4 智意之业，本于原度。其道顺而不忤。将顺时宜，何忤之有！故其未达也，为众人之所容矣；庶事不逆，善者来亲。已达也，为宠爱之所嘉。与众同和，内外美之。其功足以赞明计虑。媚顺于时，言计是信也。其敝也，知进而不退，不见忌害，是以慕进也。或离正以自全。用心多媚，故违于正。其为业也，谞而难持，韬情谞智，非雅正之伦也。故或先利而后害。知进忘退，取悔之道。

6.5 臧否之业，本乎是非。其道廉而且砭。清而混杂，砭去纤芥。故其未达也，为众人之所识；清洁不污，在幽而

【今译】

的事业神奇而很少被重用，所以往往沉沦埋没而难以彰显。

6.4 智意家的事业，根植于探原测度，随机应变。作为治世之道，它顺适时宜，不逆犯世俗。所以，未显达之时，大家都表示拥护；已经显贵了，大家更是赞美不已。帮助人们出谋划策是其功绩。它的毛病是，一味地前进而不知后退，或者为了保全自己而离开正道。这样的事业，多智善谋，却难以坚持正义，所以往往先得到好处，最终自取灾祸。

6.5 臧否家的事业，以辨明是非为根本。作为治世之道，它能够发扬清廉，铲除邪恶。所以，没有显达之时，就被众人所

seldom used, so he often sinks into the unknown and stifled forever.

6.4 The undertaking of the astute is based on his innate ingenuity to probe the origin of things and act according to the changing circumstances. His principle to treat affairs is appropriate to the occasion and does not go against common customs. Therefore before he is in power, he is supported by all men. When he is in power, he is praised profusely by everyone. His achievement is to give people wise counsel. His defect is that he persists in advancing but doesn't know how to retire. And sometimes he may deviate from what is right in order to save himself. Such an undertaking often displays much of resourcefulness of the astute, but it is difficult for him to adhere to justice. Therefore he often gets a lot of benefits at first but invites disaster at last.

6.5 The undertaking of the critic is based on debating what is right and wrong. His principle to manage state affairs can be used to advocate honesty and uprightness and to uproot the evil. Therefore before he is in power, he is appreciated by the multitude. When he is in power, he is also praised by the multitude. His achievement is to distinguish cause and effect of things, and to make a clear distinction

【原文】

明。已达也，为众人之所称。业常明白，出则受誉。其功足以变察是非。理清道洁，是非不乱。其敝也，为诋诃之所怨。诋诃之徒，不乐闻过。其为业也，峭而不裕，峭察于物，何能宽裕。故或先得而后离众。清亮为时所称，理峭为众所惮。

6.6 伎俩之业，本于事能，其道辨而且速。伎计如神，是以速辨。其未达也，为众人之所异；伎能出众，故虽微而显。已达也，为官司之所任。遂事成功，政之所务。其功足以理烦纠邪。释烦理邪，亦须伎俩。其敝也，民劳而下困。上不端而下困。其为业也，细而不泰，故为治之末也。道不平弘，其能太乎？

【今译】

赏识；已经显达了，也常常受到众人的称誉。辨清因果，明察是非，是其功绩。它的毛病是，容易招致诽谤之徒的非难。它作为一种事业，严厉而不宽容，因此往往事先为大家拥护，而后又脱离群众。

6.6 伎俩家的事业，根植于对具体事情的用心巧妙，能明确而且神速地出谋划策。所以未显达之时，就以技能出众而被别人看重；已经显达了，又为百官所重用。善于处理杂乱，纠正邪秽，这是它的功绩。它的毛病是，用技巧之心，屡变法令，老百姓因此辛苦困顿。这种事业，琐细狭隘，着眼于小事而忽视大局，所以是治国安邦的下策。

between right and wrong. His defect is that he often incurs the blame of the slanderers. Such an undertaking seems to be stern but not tolerant. So he is often supported by the multitude beforehand, and later he is divorced from the masses.

6.6 The undertaking of the practical man is based on his capacity to do things with clever thoughts and to mastermind schemes clearly and quickly. Before he is in power, he is regarded as important by some others because of his outstanding ability. When he is in power, he is put in important positions by the civil and military officials. His achievement is to deal with the disorder and to correct the evil deeds. His defect is that he alters the laws and decrees from time to time with his clever thoughts, as a result, the people become weary and impoverished. This kind of undertaking is of minuteness and narrowness, seeing from the angle of minor matters but ignoring the overall situation. Therefore it is thought the bad plan to manage state affairs and maintain social order.

接识第七推己接物,俱识同体,兼能之士,乃达群材。

【原文】

7.1　夫人初甚难知,貌厚情深,难得知也。而士无众寡,皆自以为知人。故以己观人,则以为可知也。己尚清节,则凡清节者皆己之所知。观人之察人,则以为不识也。夫何哉?由己之所尚在于清节,人之所好在于利欲,曲直不同于他,便谓人不识物也。是故能识同体之善,性长思谋,则善策略之士。而或失异量之美。遵法者虽美,乃思谋之所不取。

何以论其然?

夫清节之人,以正直为度,故其历众材也,能识性行之常,度在正直,故悦有恒之人。而或疑法术之诡。谓守正足以致治,何以法术为也。

法制之人,以分数为度,故能识方直之量,度在法分,故

【今译】

7.1　识别人的贤愚善恶是很困难的。但总有一些人,不论自己才高才低,都自以为能识别人材。他们按照自己的才性观察别人,就以为凡同自己才性相近的人皆是人材;看到别人观察人,就以为不能识别人材。这是什么原因呢?因为他们能够辨别与自己体性相同的人的优点,而对于与自己体性不同的人的长处却往往失察。

何以见得?

清节之人,以正直为准则,所以他们观察人材,能够识别体性德行有恒的人,对于法术之人总是疑其有诈。

法制之人,以原则法律为准则,所以能够识别正直守法的

Chapter 7 How Men Understand Other Men

7.1 It is quite difficult to know how to judge different men (including the virtue, the foolish, the charitable and the wicked). But there are always some people who, no matter what their abilities are, think that they themselves are able to know men of abilities. When these people observe others in comparison with their own abilities and natures, they regard all those who are similar to themselves as men of abilities. When these people see others observing men, they conclude the others are unable to know men. What reason is that? Because these people can easily recognize the merits of those who have the same nature as they have. But as for those who have different nature, these people often neglect their merits.

How do we know this?

The man of sublime behavior, with uprightness as his norm, when he is observing the abilities, can recognize those whose nature and moral conduct are constant; but he always is suspicious of the deceitfulness of the strategist.

The legalist takes conformity to the law as his norm. Therefore he is able to recognize men who are upright and law-abiding, but he looks down upon those who have strategy

【原文】

悦方直之人。而不贵变化之术。谓法分足以济业，何以术谋为也。

术谋之人，以思谟为度，故能成策略之奇，度在思谋，故贵策略之人，而不识遵法之良。谓思谟足以化民，何以法制为也。

器能之人，以辨护为度，故能识方略之规，度在辨护，故悦方计之人。而不知制度之原。谓方计足以立功，何以制度为也。

智意之人，以原意为度，故能识韬谞之权，度在原意，故悦韬谞之人。而不贵法教之常。谓原意足以为正，何以法理为也。

伎俩之人，以邀功为度，故能识进趣之功，度在邀功，故悦功能之人。而不通道德之化。谓伎能足以成事，何以道德为也。

臧否之人，以伺察为度，故能识诃砭之明，度在伺察，故悦谴诃之人。而不畅倜傥之异。谓谴诃乃成教，何以宽弘为也。

【今译】

人，而轻视那些具有谋略而变化多端的人。

术谋之人，以思虑谋划为准则，所以能够识别策术谋略奇异的人，而不能识别严格遵守法律的人。

器能之人，以善于办事为准则，所以能够识别长于谋划事情的人，而不能知晓掌握法度原则的人。

智意之人，以推究了解他人心意为准则，所以能够识别谲诈多谋、随机应变的人，而轻视那些看重法律教化常规的人。

伎俩之人，以求得功效为准则，所以能够识别钻营进取务求成功的人，而不能知晓道德高尚的人。

臧否之人，以伺机督察为准则，所以能够识别善于批判现实、针砭时弊的人，而无法理解洒脱放荡、不以世事为怀的人。

and always are changeable.

The strategist takes his thinking of plans as his norm. Therefore he is able to recognize men whose tactics and strategies are wonderful but he cannot recognize those who abide by the law.

The man of instrumental ability takes the doing of things expertly as his norm. Therefore he is able to recognize men who are good at planning things, but cannot know those who keep to the principle of law.

The astute man takes inferring and understanding others' intentions as his norm. Therefore he is able to recognize men who are cunning and resourceful and who act according to circumstances, but he often looks down upon those who value the constant doctrine of law.

The practical man takes striving for efficacy as his norm. Therefore he is able to recognize men who curry favors for personal gain and hope cordially for success, but he cannot know those who are noble-minded.

The critic takes watchfulness and supervision as his norm. Therefore he is able to recognize men who are good at criticizing the reality and pointing out social drawbacks, but cannot understand those who are unconventional and unrestrained in affairs of human life.

The man of words takes expounding facts and analyzing reasons as his norm. therefore he is able to recognize

【原文】

言语之人，以辨析为度，故能识捷给之惠，度在剖析，故悦敏给之人。而不知含章之美。谓辨论事乃理，何以含章为也。

7.2　是以互相非驳，莫肯相是。人皆自以为是，谁肯道人之是。取同体也，则接论而相得；性能苟同，则虽胡越，接响而情通。取异体也，虽历久而不知。性能苟异，则虽比肩，历年而逾疏矣。凡此之类，皆谓一流之材也。故同体则亲，异体则疏。

若二至已上，亦随其所兼，以及异数。法家兼术，故能以术辅法。

故一流之人，能识一流之善。以法治者，所以举不过法。二流之人，能识二流之美。体法术者，法术兼行。尽有诸流，则亦能兼达众材。体通八流，则八材当位，物无不理。

【今译】

言语之人，以善于论辨事实、分析情理为准则，所以能够识别言辞敏捷、应对不穷的人，而不能知晓言语迟缓而内心秀美的人。

7.2　所以彼此非难反驳，否定对方，不能承认对方的优点。对于同自己情性相同的人，一旦交谈就情投意合；对于与自己情性不同的人，即使交往很久也不能互相了解。凡是这一类人，都是只具备一种才性的人。

如果同时具备两种或两种以上的才性，那么，也会随着他们所兼备的才性而具有不同的能力。

所以只具备一种才性的人，只能识别同他才性相同的人。具备两种才性的人，只能识别具备两种才性的人。具备多种才性的人，就能同时识别不同才性的人。

men who are quick in what they say and fluent in answering questions, but cannot know those who are slow in response yet beautiful in their heart of hearts.

7.2 So all these men censure, refute and negate one another, and would not admit the merits of the others. As soon as they talk with those who are alike in temperament and nature, they find one another congenial. But as for those who are different in temperament and nature, they can not understand one another even though they have associated for a long time.

All men like that kind are men of one ability and quality.

If a men possesses two or more abilities and qualities simultaneously, his capacity will be greater, and alongside the growth of different abilities, his capacity will be of variety.

Therefore the man of one ability and quality can only recognize those who have the same ability and quality as himself. The man of two abilities and qualities can only recognize men with two abilities and qualities, and the man who possesses more kind of abilities and qualities is able to recognize at the same time men with different abilities.

Therefore the man with more abilities and qualities is the same as the leader of a state. If one wants to observe

【原文】

故兼材之人与国体同。谓八材之人始进陈言，冢宰之官，察其所以。欲观其一隅，则终朝足以识之。将究其详，则三日而后足。何谓三日而后足？夫国体之人兼有三材，故谈不三日不足以尽之。一以论道德，二以论法制，三以论策术，然后乃能竭其所长，而举之不疑。在上者兼明八材，然后乃能尽其所进，用而无疑矣。

7.3　然则何以知其兼偏，而与之言乎？察言之时，何以识其偏材？何以识其兼材也？

其为人也，务以流数杼人之所长，而为之名目，如是兼也。每因事类，杼尽人之所能，为之名目，言不容口。如陈己美，欲人称之，己之有善，因事自说，又欲令人言常称己。不欲知人之所有，如是者偏也。人之有善，耳不乐闻；人称之，口不和也。

不欲知人，则言无不疑。闻法则疑其刻削，闻术则疑其诡

【今译】

因此，兼备多种才性的人同国体之人相同。想要考察这类人的某一方面，有一天的时间就够了。如果想要全面详细了解他，最少要有三天时间才能完成。为什么至少要三天时间呢？因为国体之人兼有道德、法制、权术三种材能，同他们交谈不足三天就不能详尽了解他。首先要讨论道德问题，其次讨论法制问题，最后讨论策术问题，然后才能完全发现他的长处，举荐他而毫不怀疑。

7.3　那么与人交谈之时，怎么才能识别他是兼材还是偏材呢？

对待别人，尽力根据他的所作所为陈说称赞其长处，并且给予恰当的名称，这样的人是兼材。讲述自己的善行，想让他人称赞，而又不想了解他人的优点，这样的人是偏材。

不想了解对方的思想，则对他说的话无不怀疑。所以对思

one side of these men's ability, one day is enough to acquire the knowledge. If one wants to understand these men all-sidedly in detail, three days are required at least, why does one need three days at least for it? Because the leader of the state possesses the three abilities, the ability of sublime behavior, that of the legalist and of the strategist, if one talks with him for less than three days, one can not find out all about him. One should discuss with him about morality at first, and then about legality, at last about strategies, After all these things, one can find out all his good qualities and recommend him for a position without doubts.

7.3 But how can one know whether a man possesses all-embracing abilities or partial ability when talking with him?

When a man adopts such an attitude towards others that he praises others' strong points as fully as possible according to what they do and gives them proper names, he belongs to the man of all abilities. But when a man only speaks of his own goodness hoping others will praise it and does not desire to know others' merits, he belongs to the man of partial ability.

If a man does not desire to know the others' thoughts, he will regard their words with suspicion. Therefore, to

【原文】

诈。是故以深说浅，益深益异。浅者意近，故闻深理而心逾炫。是以商君说帝王之道不入，则以强兵之义示之。异则相反，反则相非。闻深则心炫，焉得而相是，是以李兑塞耳而不听苏秦之说。

是故多陈处直，则以为见美。以其多方，疑似见美也。静听不言，则以为虚空。待时来语，疑其无实。抗为高谈，则为不逊。辞护理高，疑其凌己。逊让不尽，则以为浅陋。卑言寡气，疑其浅薄。言称一善，则以为不博。未敢多陈，疑其陋狭。历发众奇，则以为多端。偏举事类，则欲以释之，复以为多端。先意而言，则以为分美。言合其意，疑分己美。因失难之，则以为不喻。欲补其失，反不喻也。说以对反，则以为较己。欲反其事而明言，乃疑其较也。博以异杂，则以为无要。控尽所怀，谓

【今译】

想浅薄的人讲说深奥的义理，越深奥则越感到奇异，越感到奇异就从心里越加抵触，心里抵触必然导致口头上的责怪非难。

所以，你频繁地陈说处理事情的能力，他会以为你炫耀自己的优点。静静听他讲话而不发言，他则以为你内心空虚而不知事理。你的言辞雄辩，道理公正，他会以为你不谦逊。你谦虚礼让，含蓄不露，他则以为你浅薄无知。

你谈话只称赞某一方面，他就以为你不够广博。你旁征博引，陈说事理，他则以为你变化多端、没有准的。你所讲的道理如果和他的心意相合，就以为是窃己之美、分己之功。你指出他的错误并纠正他的过失，他就以为是责难自己不明事理。你陈述相反或相对的事情，通过具体事例让他明理，他则以为是用来

speak profound argumentation to a man with shallow knowledge only increases his mystification and strangeness. The more mystification and strangeness he has, the more conflicting ideas he will have. And so the censure in words will be caused inevitably.

Therefore if you frequently state your ability to deal with things, he will think you are showing off your merits. If you are listening to him quietly without speaking, he will think you lack mental ballast. If your speech is convincing with justifiable reasons, he will think you are not modest. If you are modest, courteous, implicit and reserved, he will think you are shallow and ignorant. If you praise only one side of something or someone in speaking, he will think you have not much of extensive knowledge. If you explain something quoting copiously from many sources, he will think you are changeable and aimless. If your reasons are in conformity with his intention, he will think you want to grab his fruits and to claim his credit. If you point out his mistakes and correct his errors, he will think you are blaming him and not sensibly. If you speak of something contrary or opposite with the aim to make him sensible through certain examples, he will think you compare his ability to it. If you speak of something numerous and jumbled, something queer and strange, he will think what you say is in a state of chaos and lacks main points. Only when



【原文】

之无要。论以同体，然后乃悦。弟兄忿肆，为陈管蔡之事，则欣畅而和悦。于是乎有亲爱之情，称举之誉。苟言之同，非徒亲爱而已，乃至誉而举之。此偏材之常失。意常婟护，欲人同己，己不必得，何由暂得。

【今译】

比较自己的材力。你讲说庞杂奇异之事，他就以为紊乱没有要点。只有讲述同他性情相同的人或事，他才欢畅和悦，于是不但流露出情投意合的感情，而且极力称赞荐举。这是偏材之人经常犯的错误。

you talk about men or things that cater to his interests, he will become thoroughly delighted, he will not only reveal the congenial feelings, but also praise and recommend you actively. These are the common defects of men of partial abilities.

英雄第八 自非平淡，能各有名，英为文称，雄为武称。

【原文】

8.1 夫草之精秀者为英，兽之特群者为雄。物尚有之，况于人乎？故人之文武茂异，取名于此。文以英为名，武以雄为号。是故聪明秀出谓之英，胆力过人谓之雄，此其大体之别名也。若校其分数，则互相须，英得雄分，然后成章；雄得英分，然后成刚。各以二分，取彼一分，然后乃成。胆者雄之分，智者英之分。英有聪明，须胆而后成；雄有胆力，须知而后立。

8.2 何以论其然？夫聪明者英之分也，不得雄之胆，则说不行。智而无胆，不能正言。胆力者雄之分也，不得英之智，则事不立。勇而无谋，不能立事。是故英以其聪谋

【今译】

8.1 草木的精华称为英，禽兽中超群者称为雄。那些文才武略卓越者称为英雄，就是由此得名的。所以具有远见卓识的叫做英，胆力超群的叫做雄，这是英和雄大概的区别。如果考察分析人所禀赋的英与雄的区分配置，就会发现英和雄是互相配合、互相依赖着的。如果把英与雄各自一分为二，然后交错搭配组合，在一个整体中“英”与“雄”各占一份，这样的人才能成就功业。

8.2 为什么这样说呢？聪明智慧是英材的天赋，不具备雄材的胆略，正确的观点就不能推行。胆识力量是雄材的天赋，不具备英材的智慧，事业也不能成功。所以，“英材”用智慧谋划

Chapter 8 Heroes

8.1 The quintessences of grass and trees are called "Ying", the animals which are head and shoulders above all others of its group are called "Xiong". Therefore men of great talent and bold strategy receive their name "Ying Xiong" from this, namely "heroes". So those who are foresighted and sagacious are often called "Ying", and those who have unusual courage and strength are often called "Xiong". That is a rough explanation for "Ying" and "Xiong".

If one examines and analyses the disposition of "Ying" and "Xiong" endowed by men, he will find that "Ying" and "Xiong" are concerted and dependent on each other. Only when a man combines "Ying" with "Xiong" into good proportion, can he accomplish a great task.

8.2 Why could we come to this conclusion?

Wisdom and intelligence are the natural talent of the Ying ability, but his correct opinion can not be carried out without bold strategy which belongs to the Xiong ability. And courage and strength are the natural talent of the Xiong ability, but his achievement cannot be a success without wisdom which belongs to the Ying ability. Therefore the

【原文】

始，以其明见机，智以谋事之始，明以见事之机。待雄之胆行之。不决则不能行。雄以其力服众，以其勇排难，非力众不服，非勇难不排。待英之智成之。智以制宜，巧乃可成。然后乃能各济其所长也。譬金待水而成利功，物得水然后成养功。

若聪能谋始，而明不见机，乃可以坐论，而不可以处事。智能坐论，而明不见机，何事务之能处。聪能谋始，明能见机，而勇不能行，可以循常，而不可以虑变。明能循常，勇不能行，何应变之能为。若力能过人，而勇不能行，可以为力人，未可以为先登。力虽绝群，胆雄不决，何先锋之能为。力能过人，勇能行之，而智不能断事，可以为先登，未足以为将帅。力能先登，临事无谋，何将帅之能为。

【今译】

于开始，用明察发现事物的微小动向，又通过“雄材”的胆略决断而付诸实施。“雄材”用力量制服大众，用勇敢排除困难，又通过“英材”的智慧而成就功业。这样，英材和雄材就能够互相用对方的长处补足自己的短处。

如果能够谋划于事情的开始，而不能明察事物微小的变化，这样的人，可以让他们坐而论道，而不能让他们具体处理事情。既能够谋划于事情的开始，又能够明察事物的动向，而不具备实践的勇敢决断，这样的人，可以遵循常道，而不能应付变故。如果力量超过众人，而不具备勇敢的禀性，这样的人，只能是大力士，而不能成为攻城野战的先锋。力量超过众人，又具备勇敢的禀性，而没有判断事理的智慧，这样的人，可以是先锋，但不能够做统帅。

Ying ability uses his wisdom to plan the beginning, and uses his sharp eyes to find the small trend of things. But further, he carries out his plan by using of the courage and resolution which belongs to the Xiong ability.

The Xiong ability uses his strength to subdue the multitude, uses his courage to surmount difficulties. But further, he uses the wisdom of Ying ability to gain his achievements. So both the Ying ability and Xiong ability are able to remedy their weakness with the other's strong points.

If a man of wisdom is able to plan the beginning, but cannot observe with sharp eyes the slight changes of things, he can sit and discuss doctrines, but you cannot let him manage concrete affairs.

If a man of wisdom and intelligent is able not only to plan the beginning but also to find trend of things, yet has not courageousness and resolution in practice, he may abide by common practice, but cannot deal with unforeseen events.

If a man is more powerful than others yet he does not possess the quality of courageousness, he is only a man of unusual strength, but cannot become a vanguard to attack castles and fight in battlefields.

If a man whose strength is above ordinary men possesses courageousness, yet does not have the wisdom to reason affairs, he can be a vanguard, but cannot become a commander.



【原文】

必聪能谋始，明能见机，胆能决之，然后可以为英，张良是也。气力过人，勇能行之，智足断事，乃可以为雄，韩信是也。

体分不同，以多为目，故英雄异名。张良英智多，韩信雄胆胜。然皆偏至之材，人臣之任也。故英可以为相，制胜于近。雄可以为将。扬威于远。若一人之身兼有英雄，则能长世，高祖、项羽是也。

8.3 然英之分以多于雄，而英不可以少也。英以致智，智能役雄，何可少也。英分少，则智者去之。故项羽气力盖世，明能合变，胆烈无前，济江焚粮。而不能听采奇异，有

【今译】

一定要智慧足以谋始，明察足以见微，胆略足以决断，这样的人才算是英材，张良就是这类人。力气足以超过他人，勇敢足以敢做敢为，智慧足以谋断事理，这样的人才算是雄材，韩信就是这类人。

不过人所禀赋的英分、雄分不相等，以占主导地位的成分命名，所以就有“英材”“雄材”不同的名称。但他们都是偏至之材，只能担任人臣之职：英材可以为相，雄材可以为将。如果一个人身上兼备英材和雄材，就能够功高盖世，称雄一时，刘邦、项羽就是这样的人。

8.3 然而英分和雄分相比较，英分更显得不能缺少。缺少英分，英材一定会离开他。所以项羽力能拔山，气概盖世，也有顺时应变的明智，但是却不能听取奇异的计谋，有一奇士范增而

A man must have the wisdom to plan the beginning, have sharp eyes to observe the slight changes, have courage to make decisions, then he can be called the Ying ability. Zhang Liang was of this class.

A man's physical strength is superior to that of ordinary men, and he has courage to act and wisdom to plan and scheme, then he can be called the Xiong ability, Han Xin was of this class.

But generally, the "Ying" elements and the "Xiong" elements are not equal in one's composition. Either the Ying ability or the Xiong ability is named after the leading side of these two elements. But both of the two kinds of abilities belong to partial abilities, and they can only assume offices: The Ying ability can hold the post of minister, and the Xiong can hold the post of general. If a man has both abilities of Ying and Xiong, then his achievements will be unparalleled, he can hold sway over a country in his times. Liu Bang and Xiang Yu were of this class.

8.3 But if making a comparison between the Ying elements and the Xiong elements, it seems that the former is more indispensable. If one lacks the Ying part, the men of Ying ability will forsake him. Therefore Xiang Yu had superlative physical strength as if to pull out a hill, his heroic spirit was unparalleled, and also had the wisdom to go

【原文】

—范增不用，是以陈平之徒皆亡归高祖。英分多，故群雄服之，英材归之，两得其用。雄既服矣，英又归之。故高祖能吞秦破楚，宅有天下。

然则英雄多少，能自胜之数也。胜在于身，则能胜物。徒英而不雄，则雄材不服也。内无主于中，外物何由入。徒雄而不英，则智者不归往也。无名以接之，智者何由往。故雄能得雄，不能得英。兕虎自成群也。英能得英，不能得雄。鸾凤自相亲也。故一人之身，兼有英雄，乃能役英与雄。能役英与雄，故能成大业也。武以服之，文以绥之，则业隆当年，福流后世。

【今译】

不能重用，陈平等人也就逃亡归顺了刘邦。英分多的人，雄材服从他，英材归顺他，两得其用，所以刘邦能够吞并强秦，击破西楚，统一天下。

这样说来，英分和雄分的多少，是决定自身成败的关键。只具备英分而没有雄分，那么雄材不会服从；只具备雄分而没有英分，那么英材也不会归顺。所以只具备雄分的人能得到雄材，不能得到英材；只具备英分的人能得到英材，不能得到雄材。因此，一人之身兼有英分和雄分，才能够统率英材和雄材，成就伟大的事业。

with the times and changes; but he could not listen to those wonderful schemes. For example, he could not accept the schemes of the unusual strategist Fan Zen, many of wise men, such as Chen Ping, ran away from him and went under the leadership of Liu Bang.

If a man has more Ying elements in his quality, the Xiong abilities will submit to him and the Ying abilities will come to him. Both of the two Kinds of men can be used by him. Therefore Liu Bang was able to annex the powerful Qin Dynasty and to break down the Xi Chu, and finally unify the world.

The idea can be formulated in this way: One's own success or failure mainly hinges on how much Ying elements and Xiong elements one possesses. If a man has only Ying but not Xiong, those men of abilites with Xiong elements(such as martial heroes) will not submit to him. If a man has only Xiong but not Ying, those men of abilities with Ying elcments(men of wisdom) will not come under him as well. Hence, the man having only Xiong elements can only obtain the men of abilities with Xiong elements, and one having only Ying can only obtain the Ying. Therefore, if a man combine both Ying and Xiong elements within himself, then he is able to command both men of abilities with Ying and Xiong elements to achieve great success.

八观第九群材异品，志各异归，观其通否，所格者八。

【原文】

9.1　八观者，一曰观其夺救，以明间杂。或慈欲济恤，而吝夺某人；或救济广厚，而乞醯为惠。二曰观其感变，以审常度。观其愠怍，则常度可审。三曰观其志质，以知其名。征质相应，睹色知名。四曰观其所由，以辨依似。依讦似直，仓卒难明。察其所安，昭然可辨。五曰观其爱敬，以知通塞。纯爱则物亲而情通，纯敬则理疏而情塞。六曰观其情机，以辨恕惑。得其所欲则恕，违其所欲则惑。七曰观其所短，以知所长。讦刺虽短，而长

【今译】

9.1　八种观察人的方法：一是观察一个人性情中反面侵夺正面和正面补救反面的情况，就能明晓性情的似是而非和错综复杂。二是观察一个人在遇到各种突发事件后言辞和应对能力的变化，就能知晓他性情最基本的特征。三是观察一个人身上所具有的各种质性特征，从而了解他具有的名声。四是观察一个人性情表现的方式方法，就能通过似是而非的表象辨明真相。五是观察一个人慈爱和礼敬的真诚程度，以推知他和别人能否沟通。六是观察一个人性情微妙的变化及其原由，以辨明他对人是宽容还是猜忌。七是观察一个人的短处，以推知他才能的

Chapter 9 Methods of Observing Men From Eight Points of View

9. 1 There are eight methods of observing men:

The first is to observe how the reverse side corrodes the obverse side and the obverse side remedy the reverse side in one's nature and temperaments, and by observing form this point of view, you can know clearly the speciousness and complexity of one's character.

The second is to observe how a man is changing his way of expressing his thoughts and dealing with things in any emergency, and by observing from this point of view, you can know clearly the basic feature of his character.

The third is to observe what characteristic of substances a man possesses, and by observing from this, you can know the reputation he has.

The fourth is to observe the ways and means by which one manifests his nature and temperament, and by observing from this, you can clarify the truth through the phenomenon apparently right but actually wrong.

The fifth is to observe to what extent one loves and respects others, and by observing from this you can know by inference whether he can link up with others.

The sixth is to observe what the subtle changes of

【原文】

于为直。八曰观其聪明，以知所达。虽体众材，而材不聪明，事事蔽塞，其何能达。

9.2 何谓观其夺救，以明间杂？夫质有至有违，刚质无欲，所以为至；贪情或胜，所以为违。若至胜违，则恶情夺正。若然而不然。以欲胜刚，以此似刚而不刚。故仁出于慈，有慈而不仁者；仁必有恤，有仁而不恤者；厉必有刚，有厉而不刚者。若夫见可怜则流涕，慈心发于中。将分与则吝啬，是慈而不仁者。为仁者必济恤。睹危急则恻隐，仁情动于

【今译】

长处。八是观察一个人的聪明智慧，以了解他所达到的人材档次。

9.2 什么叫"观其夺救，以明间杂"？人的质性有正面和反面之分，如果反面胜过了正面，那就是邪恶扰乱了正义。有时候，情况表面是这样，其实并非如此。仁义的行为产生于慈爱的内心，但有些人有慈爱的心肠并没有仁义的行为。仁爱之心必须体现在救助他人方面，但有些人只有仁爱之心却不肯救助他人。神情严肃的人往往有坚强的意志，但有些人只有严厉的表情并没有坚强的意志。见到可怜的人同情流泪，但准备给他们分送一些财物时却吝啬舍不得，这就是只有慈爱的心肠而没有仁义的行为。看见危难急迫的事情产生同情之心，但将要奔赴救助时却患得患失，这就是只有仁爱之心而没有救助的行为。

one's nature and temperament are and what causes them, and by observing from this you can distinguish his tolerance from suspicion to others.

The seventh is to observe one's weak points, and by observing from this you can know by inference his strong points.

The eighth is to observe one's intelligence and wisdom, and by observing from this you can know to what grade of ability he can come up.

9.2 What do the first observing and its conclusion mean above mentioned?

Men's nature and substances have both obverse side and reverse side. If the reverse side is superior to the obverse side, it means the evil disturbs the justice. But for a time things are not what they appear to be. Benevolent action comes from affectionate heart, but some people have only affectionate hearts without benevolent actions. One's affectionate hearts should be embodied in helping others who are in difficulties, but some people with kindheartedness are not willing to give help to others. People who look serious often have strong will, but some with serious look do not have strong will. A man perhaps shows sympathy and sheds tears at the sight of poor men, but in case of giving a contribution to them, he is mean over his property.



【原文】

内。将赴救则畏患,是仁而不恤者。为恤者必赴危。处虚义则色厉,精厉见于貌。顾利欲则内荏,是厉而不刚者。为刚者必无欲。

然则慈而不仁者,则吝夺之也。爱财伤于慈。仁而不恤者,则惧夺之也。恇怯损于仁。厉而不刚者,则欲夺之也。利欲害于刚。故曰慈不能胜吝,无必其能仁也。爱则不施,何于仁之为能。仁不能胜惧,无必其能恤也。畏懦不果,何恤之能行。厉不能胜欲,无必其能刚也。情存利欲,何刚之能成。是故不仁之质胜,则伎力为害器。仁质既弱而有伎力,此害己之器也。贪悖之性胜,则强猛为祸梯。廉质既负而性强猛,此祸己之梯也。

【今译】

论说抽象的道义时情绪激昂、表情严厉,但当发现所论同自己利益相关时却内心胆怯,这就是只有严肃的外表并没有坚强的意志。

这样说来,只有慈爱之心而没有仁义的行为,是贪财吝啬侵夺的结果。只有仁爱之心而没有救助的行动,是内心胆怯侵夺的结果。只有严肃的表情而没有坚强的意志,是利欲私心侵夺的结果。所以,如果慈爱之心不能战胜吝啬之情,就一定不能成就仁义之行;如果仁爱之心不能战胜恐惧心理,就一定不能够赴危救难;如果严厉不能战胜私欲,就一定没有坚强的意志。因此,一旦邪恶的质性占据上风,那么技术和力量只能成为害己的器具;贪婪悖理的情性占据了上风,那么坚强和猛毅只能成为取祸的阶梯。

Such a man only has affectionate hearts but no benevolent actions. A man feels sympathy for others in danger and in an emergency, but when going to their rescue he worries about his gains and losses. Such a man only has benevolent heart but no helping actions. A man may be excited and indignant, his appearance severe when he discusses abstract doctrines. But when he finds what he talks about is interrelated with his benefit, he would feel timid. Such a man only has severe appearance but no strong will.

Therefore, the fact that a man has only affectionate heart but no benevolent action results from his greed and meanness, which corrode his obverse side. The fact that a man has only benevolent heart but no helping actions results from his over-timidity which corrode his obverse side. And for the same reason, sever appearance without strong will results from being obsessed by his benefit which corrode the obverse.

Therefore if a man's affectionate heart can not overcome his meanness, he must not achieve his benevolence. If a man's benevolent heart can not overcome his fear, he must not go to others' rescue. If a man's severity can not overcome his selfishness, he must not have strong will.

From all above it may be concluded:

Once the evil and wicked elements of one's substance get the upper hand, technique and strength will inevitably

【原文】

亦有善情救恶，不至为害。恶物宜翦而除，纯善之人怜而救之，此稠厚之人，非大害也。爱惠分笃，虽傲狎不离。平生结交情厚分深，虽原壤夷俟而不相弃，无大过也。助善著明，虽疾恶无害也。如杀无道以就有道，疾恶虽甚，无大非也。救济过厚，虽取人不贪也。取人之物以有救济，虽讥在乞醯，非大贪也。是故观其夺救，而间杂之情可得知也。或畏吝夺慈仁，或救过济其分，而平淡之主顺而恕。

9.3 何谓观其感变，以审常度？夫人厚貌深情，将欲求之，必观其辞旨，察其应赞。视发言之旨趣，观应和之当否。夫观其辞旨，犹听音之善丑。音唱而善丑别。察其应

【今译】

当然，也有善良的性情救助了邪恶的人事，虽然不具备仁质但却不为大害。相互友爱，情分深厚，即使一方傲慢甚至狎侮也不能导致对方的相离；特别崇尚善良正义，即使疾恶如仇做出过分之事也没有大的危害；救济过于笃厚，即使取他人之物做救济之用，也不应当算作贪欲。所以，观察了人性中反面侵夺正面和正面补救反面的情况，人性中错综复杂、似是而非的情况就可以知晓了。

9.3 什么叫"观其感变，以审常度"？一般人都是外貌忠厚老实而真情深藏不露，如果要探求他们的性情，一定要观察他们言辞的旨趣和应对的能力。观察言辞的旨趣，就好像辨识音

become the instrument harmful to oneself. Once the greedy and absurd elements of one's nature get the upper hand, firmness and fierceness will only become the steps to disaster.

Speaking of remedy, we can see sometimes that goodness rescues the evil and wicked, who or which is no longer a great disaster though they don't possess any benevolence. There are some people who love each other, cherishing a deep affection, and they do not depart from each other, even though one side of them are arrogant and improper in deed. There are some who uphold goodness and justice, they can not be greatly harmful to others even though some time they overdo something because of their hating evil like an enemy. And there are some who, even though they take excessive earnest relief, can not be counted as being greedy.

Therefore, after observing how the reverse side corrodes the obverse side and the obverse side remedy the reverse side in one's nature and temperament, the speciousness and complexity of one's character can be known and understood.

9.3 What does the second observing mean? And how can we observe a man's changing ways of expressing thoughts and dealing with things so as to examine his basic

【原文】

赞，犹视智之能否也。声和而能否别。故观辞察应，足以互相别识。彼唱此和，是非相举。

然则论显扬正，白也。辞显唱正，是曰明白。不善言应，玄也。默而识之，是曰玄也。经纬玄白，通也。明辨是非，可谓通理。移易无正，杂也。理不一据，言意浑杂。先识未然，圣也。追思玄事，睿也。见事过人，明也。以明为晦，智也。心虽明之，常若不足。微忽必识，妙也。理虽至微，而能察之。美妙不昧，疏也。心致昭然，是曰疏朗。测之益深，实也。心有实智，探之愈精，犹泉滋中出，测之益深也。假合炫耀，虚也。道听途说，久而无实。犹池水无源，泄而虚竭。自见其美，不足也。智不赡足，恐人不知以自伐。不伐其能，有余也。不畏不知。

【今译】

乐的美丑；观察应对的能力，就等于考求智慧的高下。所以观辞察应，就完全可以相互识别本性。

因此，发表议论显露直率，是因为清楚。不善言辞，默而识之，是因为深思。明辨是非，黑白分明，是因为通理。阐述事理没有一定的根据和标准，变化不定，是因为混杂。在事情未发生之前已经了然于心，是因为圣哲。能够推求深奥的事理，是因为睿智。对事理的观察判断超过常人，是因为聪明。心里已经明白，但表面上好像暗昧无知，是因为大智。非常微小的事理都能辨识，是因为玄妙。不隐瞒美好的事理，是因为疏朗。经过检验越显得所讲事理的深奥，是因为充实笃诚。道听途说，自我炫耀，是因为心智空虚。只看到自己的长处，是因为智能不足。不夸耀自己的能力，是因为心胸宽阔、见识丰富。

feature of character?

An ordinary man appears honest and sincere, but his true feelings are deeply hidden. If one wants to probe into his nature and temperament, one should observe the purport of his speech and the ability of his repartee. Observing the purport of speech is like differentiating between the beauty and ugliness of the music; observing the ability of one's repartee is equal to examining the superiority or inferiority of one's wisdom. Therefore observing both one's speech and repartee is sufficient to understand the nature and temperament.

Therefore a man's discussion is clear and frank because he knows what is what. A man is not good at speech, and falls silent with his understanding in mind because his thoughts are profound. A man makes a clear distinction between right and wrong in sharp contrast because he is reasonable. When talking about the reason of things, a man is always changing his ways without a norm, that is because of his ideological confusion. A man knows his own mind before things happen because he is worldly wise. A man is able to inquire into profound reasons because he is wise and farsighted. A man's ability of judgement and observation tops ordinary men because he has intelligence. A man appears vague and ignorant though he has good ideas in mind, that is because of his great wisdom. A man can

【原文】

故曰，凡事不度，必有其故。色貌失实，必有忧喜之故。忧患之色，乏而且荒。忧患在心，故形色荒。疾疢之色，乱而垢杂。黄黑色杂，理多尘垢。喜色愉然以怿，愠色厉然以扬，妒惑之色冒昧无常。粗白粗赤，愤愤在面。及其动作，盖并言辞。色既发扬，言亦从之。是故其言甚怿，而精色不从者，中有违也。心恨而言强和，色貌终不相从。其言有违，而精色可信者，辞不敏也。言不自尽，故辞虽违而色貌可信。言未发而怒色先见者，意愤溢也。愤怒填胸者，未言而色貌已作。言将发而怒气送之者，强所不然也。欲强行不然之事，故怒气助言。

【今译】

所以说，凡是辞旨应对失去常规，一定有其原因。心中有忧患之事，形色显得疲倦而且困惑。身体长久得病，形色则显得紊乱污浊。心中欢喜，形色就快乐和平。心中充满愤怒，形色就闪现着严厉之气。心中充满嫉妒，形色显得粗鲁失礼、反复无常。人的一举一动，都和他们的言辞相一致。至于言辞和悦而神色不欢喜者，那是因为心中充满了矛盾，他在违心而论。言语虽然乖张，而神色诚实可信者，那是辞不能达意的缘故。话还没有讲，怒色已经表现了出来，那是愤怒填胸的缘故。讲话之前已怒气冲冲，那是想硬做不该做的事情的缘故。凡是这些，都是内心

differentiate subtlety because he can understand abstruse problems. A man doesn't withhold fine things because he is generous and sanguine. What a man speaks seems to be more profound after it is examined because he is substantial in knowledge and honest in character. A man often picks up hearsay and likes showing off himself because his mind is helpless. A man only notices his own strong points because he is not intelligent enough. A man doesn't show off his ability because he has an open mind and wide experience.

Therefore it may be said that if the correspondence between purport (substance) and words is not normal, there must be some reason. If a man has some suffering in mind, he appears tired and perplexed. If a man has been ill for a long time, he appears disorder and foul. If a man is filled with joy, he looks happy and peaceful. If a man is filled with anger, he shows an air of severeness. If a man is imbued with jealousy, he looks rude and changeable.

Men's every act and action correspond their words. As for those who speak gently but have unhappy countenance, we can infer they have much of contradiction in their mind and they are discussing against their will. If a man appears honest and trustworthy, his words are eccentric and unreasonable because his language fails to express his meaning. Before speaking out his words, a man appears angry, that

【原文】

凡此之类，征见于外，不可奄违。心欢而怒容，意恨而和貌。虽欲违之，精色不从。心动貌从。

感愕以明，虽变可知。情虽在内，感愕发外，千形万貌，粗可知矣。是故观其感变，而常度之情可知。观人辞色而知其心，物有常度，然后审矣。

9.4　何谓观其至质，以知其名？凡偏材之性，二至以上，则至质相发，而令名生矣。二至，质气之谓也。质直气清，则善名生矣。是故骨直气清，则休名生焉。骨气相应，名是

【今译】

的感情表现在外部，根本无法掩饰。即使内心想遮掩一下，神色的变化是遮掩不住的。

明白了内心的活动和表情变化的关系，就可以从形貌的千差万别推知性情的变化。所以观察一个人在遇到各种突发事情后言辞和应对能力的变化，就能知晓他性情最基本的特征。

9.4　什么叫“观其至质，以知其名”？凡是偏材之人性情中具有两种以上优秀素质，这些素质互相促进生发，美好的名目也就产生了。比如说，骨骼直正、气色清朗就具有仁和礼的质

is because he is filled with indignation. Before a man's words have been uttered, he can not help exhibiting his anger, that is because he is forcing himself to do what he should not do. All these mentioned are external symptoms from men's internal feelings, which can not be concealed. Even if he wants to hide them, the change of his looks is noticeable.

If the relationship between the changing of one's feelings and of his appearances is known, you are able to infer the changing of his temperament and nature from the immense variety of his appearances. Therefore by observing one's changing ways of expressing thoughts and of dealing will things in case of emergency, his basic feature of character can be known.

9.4 What does the third observing mean? That is how we can know the reputation classified of a man by observing the characteristic of his substances.

If there are more than two kinds of fine qualities and elements in the nature and temperament of all the partial abilities, there will be various fine reputations or fames because these elements mutually affect and help forward one another.

For example, when one's bones are straight, and his complexion is clear, the man is thought to possess the

【原文】

以美。气清力劲，则烈名生焉。气既清矣，力劲则烈。劲智精理，则能名生焉。智既劲矣，精理则能称。智直强悫，则任名生焉。直而又美，是以见任。集于端质，则令德济焉。质征端和，善德乃成。加之学，则文理灼焉。圭玉有质，莹则成文。是故观其所至之多少，而异名之所生可知也。寻其质气，览其清浊，虽有多少之异，异状之名，断可知之。

9.5 何谓观其所由，以辨依似？夫纯讦性违，不能公正；质气俱讦，何正之有？依讦似直，以讦讦善。以直之讦，讦

【今译】

性，那么恭敬爱人的美名就产生了。气色清朗、筋力强劲就具有义和礼的质性，那么刚烈的美名就产生了。强劲而精粹，明智且达理，就具有义和智的质性，那么智能的美名就产生了。明智、正直、刚强、谨慎，就具有智、仁、勇、信的质性，那么能担当重任的美名就产生了。仁义礼智信聚为一体，集为一身，就会成就美好的品德。再加上不断地学习充实，礼仪道德的光芒就会闪烁。所以说，观察了一个人身上所具有的各种质性，那么人们对他不同赞美的原因也就可以知晓了。

9.5 什么叫“观其所由，以辨依似”？纯粹揭发他人的阴私是性情乖违，本质恶劣，不能做到公平正直；打着某种旗号攻击他人的阴私好像是公平正直，其实是借直言揭发的手法攻击

quality and substance of benevolence and propriety, so he wins the fame to be respectful and affectionate to others.

When one's breath is clear, and his muscle is powerful, he is thought to possess the quality and substance of correct behavior and propriety, so he wins the fame to be bold and fiery.

When one's strength is strong, and he is wise and reasonable, he is thought to possess the quality and substance of correct behavior and wisdom, so he wins the fame to be intelligent.

When a man is wise, upright, firm and cautious, then he is thought to possess the quality and substance of wisdom, benevolence, bravery and sincerity, so he wins the fame to be able to take on heavy responsibility.

When a man incorporates the five qualities—benevolence, correct behavior, propriety, wisdom and sincerity—in him, a fine moral character will be accomplished, and reinforced by constant learning, the light of etiquette and morality will shine.

Therefore by observing one's characteristics of substances, the reason people admire him can be known.

9.5 What does the fourth observing mean? How can we clarify the truth through the similar superficial phenomenon by observing one's ways and means he manifest his

【原文】

及良善。纯宕似流，不能通道；质气俱宕，何道能通。依宕似通，行傲过节。似通之宕，容傲无节。故曰：直者亦讦，讦者亦讦，其讦则同，其所以为讦则异。直人之讦，讦恶惮非，纯讦为讦，讦善刺是。通者亦宕，宕者亦宕，其宕则同，其所以为宕则异。通人之宕，简而达道，纯宕傲僻以自恣。

然则何以别之？直而能温者德也，温和为直，所以为德。直而好讦者偏也，性直过讦，所以为偏。讦而不直者依也，纯讦似直，所以为依。道而能节者通也。以道自节，所以为通。通

【今译】

他人善良的品质。纯粹放荡是不受束缚、恣纵不检，自然不能通达正道；打着某种旗号的放荡好像通达自然，其实是行为骄傲、不受节制。所以说，正直的人善于指出他人的过失，纯粹揭发别人阴私的人也善于指出他人的过失，在指出他人过失这一点上是相同的，但是指出他人过失的原因和目的则各不相同。通晓大道的人常常行为随便，放纵不检的人也行为随便，在行为随便这一点上是相同的，但行为随便的表现方式及原因却大不相同。

那么，用什么分辨它们之间的不同呢？正直而温和，这是一种美德；用心正直，但善于揭发他人的过失，这就有些偏激；怀着邪恶之心攻击他人的阴私，那就是“依似”了；懂得大道，并以之

nature and temperament?

A man who accuses other's shameful secrets on purpose to accuse them is eccentric and intrinsically odious, he cannot be just. It seems to be just to attack other's shameful secrets under some signboard, but in fact, he is attacking others' good and honest quality by means of speaking bluntly.

A man who is dissolute on purpose to be dissolute is unrestrained and behaves unscrupulously, naturally he can not understand the correct things to do.

It seems to be understanding and considerate that he is dissolute under some signboard. But in fact, he is conceited and not moderate.

Therefore an upright man knows well how to point out others' errors and those who accuses others' secrets on purpose also know well how to do that. Both the former and the latter do the same thing about that, but they have different intentions, and give different reasons for others' errors.

A man who thoroughly understands major principle often behaves casually and those who are dissolute also behave this way. Both the former and the latter have the same casual behavior, but there is a great difference in the way and the reason between them.

But, what is the method to recognize the difference between them?

【原文】

而时过者偏也，性通时过，所以为偏。宕而不节者依也。纯宕自通，所以为依。偏之与依，志同质违，所谓似是而非也。质同通直，或偏或依。是故轻诺似烈而寡信，不量己力，轻许死人，临难畏怯，不能殉命。多易似能而无效，不顾材能，日谓能办，受事猖獗，作无效验。进锐似精而去速，精躁之人，不能久任。诃者似察而事烦，谴诃之人，每多烦乱。讦施似惠而无成，当时似给，终无所成。面从似忠而退违，阿顺目前，却则自是。此似是而非者也。紫色乱朱，圣人恶之。

【今译】

节制自己的行为，这是通理之人；虽懂得大道，但不能以大道时时节制自己的行为，这是偏激之人；完全放纵自己的行为而毫无节制，这就是“依似”之人。“偏激”和“依似”，表面相同，本质则大不一样，所以“依似”貌似正确，实则错误。因此，轻易许诺他人，好像是刚烈，实则很少能守信用；把什么事都看得容易，好像很有能力，其实很难做出成效；性情躁进的人，好像很精悍，其实他退缩得也迅速；动辄斥责他人者，好像明察是非，其实则烦乱无章；直言不讳地陈述别人的短处，好像给别人以恩惠，其实对方不乐意接受，也就没有成效；当面阿谀顺从，好像是忠心耿耿，其实背后常常固执己见。以上这些，都是似是而非的人。

If a man is simultaneously just and mild, he is a man of virtue. If a man's intention is just, but he enjoys making accusations, he tends somewhat to go to extremes. If a man attacks others' shameful secrets with wicked thoughts, then he is a man of similarity.

If a man thoroughly understands major principle, and he is moderate in his action by such principle, he is a man of good sense. If a man understands some major principles, yet he can not regulate himself in all matters, then he is a man of extreme. And a man who indulges in his action without any temperance is a man of similarity.

"Extreme" and "similarity" are the same apparently but different essentially. So similarity appears correct but is wrong in actuality.

Therefore, those who rashly make promises seem to be upright, but they seldom keep their words. Those who consider all things to be easy seem to be capable, but it is very difficult for them to produce an effect. Those who are quick-tempered and rash in action seem to be capable and vigorous but in fact they flinch quickly. Those who blame others for whatever they do seem to be clear to distinct the right and the wrong, but in fact they are often disordered. Those who point out others' shortcomings without mincing words seem to be giving others some favour, but the listeners are unwilling to accept, so nothing can be achieved.

【原文】

亦有似非而是者：事同于非，其功实则是。大权似奸而有功，伊去太甲，以成其功。大智似愚而内明，终日不违，内实分别。博爱似虚而实厚，泛爱无私，似虚而实。正言似讦而情忠。譬帝桀纣，至诚忠爱。夫察似明非，御情之反，欲察似类审，则是非御，取人情反覆明之。有似理讼，其实难别也。故圣人参讯广访，与众共之。非天下之至精，其孰能得其实。若其实可得，何忧乎驩兜？何迁乎有苗？是以昧旦晨兴，扬明仄陋，语之三槐，询之九棘。故听言信貌，或失其真。言讷貌恶，仲尼失之子羽。诡情御反，或失其贤。疑非人情，公孙失之卜式。贤否之察，实在所

【今译】

也有似非而是的人：战略性的权变好像是奸诈，其实能够成就功业；伟大的智慧之人好像愚钝，其实内心最为明察；广博的仁爱之人似乎空虚，其实最为深厚；正直的言谈者好像是攻击别人，其实他表现的情感最为忠诚。要仔细观察那些似是而非的假象，研究掌握它们的反面。就好像审理案件一样，真情是很难辨明的，如果不是天下最精明的人，谁能够掌握实情呢？只凭言语相貌观察人，往往失去真才；违背实情，从反面推求人的材质，往往失去贤才。对贤能与否的观察，关键在于明了那些似是而

Those who are flattering and obedient face to face seem to be most faithful and true; but they, behind their backs, often stubbornly adhere to their opinions. All above mentioned belong to those who are apparently alike, but actually are not.

There are also those who apparently are wrong but actually right. A man's adaptability in tactics may seem to be treacherous, but in fact he can achieve success. A man of great wisdom may seem to be slow-witted, but in fact he is much sharp-sighted in himself. A man of universal love may seem to be empty, but in fact he is deep and profound. A man of upright words may seem that he is attacking others, but in fact, the feelings he shows at the time is most loyal.

The false appearance, which is apparently right and actually wrong, must be observed carefully, and its reverse side must be researched and understood. Doing this is like trying a case, it is hard to differentiate the true state of affairs. No one can know well the truth unless he is a most astute man in the world.

Judging a man only by his words and appearance will only lead to the loss of abilities.

Being contrary to the true state of things and inquiring into men's ability and substance from the wrong side will only lead to the loss of able and virtuous men.

【原文】

依。虽其难知，即当寻其所依而察之。是故观其所依，而似类之质可知也。虽其不尽得其实，然察其所依似，则其体气粗可几矣。

9.6 何谓观其爱敬，以知通塞？盖人道之极，莫过爱敬。爱生于父子，敬立于君臣。是故《孝经》以爱为至德，起父子之亲，故为至德。以敬为要道。终君臣之义，故为道之要。《易》以感为德，气通生物，人得之以利养。以谦为道。尊卑殊别，道之次序。《老子》以无为德，施化无方，德之则也。以虚为道。寂寞无为，道之伦也。《礼》以敬为本，礼由阴作，肃然清净。《乐》以爱为主。乐由阳来，欢然亲爱。然则人情之质，有爱敬之诚，方在哺乳，爱敬生矣。则与道德同体，动获人心，而道无不通也。体道修德，故物顺理通。

【今译】

非的假象。所以，辨明了性情所依附的假象，那么这些似是而非的情况就可以知晓了。

9.6 什么叫观其爱敬，以知通塞？为人之道的根本，莫过于慈爱和礼敬。所以，《孝经》认为慈爱是最崇高的品德，礼敬是最重要的大道；《易经》以刚柔相感、阴阳相爱为品德，以谦虚自己、礼敬他人为要道；《礼经》以恭敬为根本，《乐经》以慈爱为主导。由此可见，人情的根本特质，是发自内心的慈爱和礼敬，它们和做人的品德要道同为一体，一举一动能够获取人心，因而万物顺适，道理畅通。

The key to observing whether a man is able and virtuous or not lies in knowing clearly those false appearances apparently right and actually wrong.

Therefore having found out the false appearance to which one's nature and temperament attach, these circumstances of apparently right and actually wrong can be known.

9.6 What does the fifth observing mean? And how can we know whether he can link up with others by observing to what extent one loves and respects others? Nothing is more important than love and respect, which are the ultimate principle of humanity. Therefore love is considered to be the highest moral character, and respect the most important principle in the Book of Filial Piety. The Book of Changes considers the interaction with rigidity and gentleness, and the love of male and female to be virtue; and considers it to be important principle to show one's modesty and respect for others. The Book of Li Jing regards being respectful as cardinal principle. In the Book of Music, love is stated as dominant idea. From this we can see that the essential peculiar quality of men's nature and temperament is love and respect which, manifested from innermost being, should morally be mixed up with men's behavior. And by doing this one will win the support of the people in

【原文】

然爱不可少于敬，少于敬，则廉节者归之，廉人好敬，是以归之。而众人不与。众人乐爱，爱少，是以不与。爱多于敬，则虽廉节者不悦，而爱接者死之。廉人寡，常人众，众人乐爱，致其死，则事成业济。是故爱之为道，不可少矣。何则？敬之为道也，严而相离，其势难久。动必肃容，过之不久。逆旅之人，不及温和而归也。爱之为道也，情亲意厚，深而感物。煦渝笃密，感物深感，是以翳桑之人，倒戈报德。是故观其爱敬之诚，而通塞之理可得而知也。笃于慈爱，则温和，而上下之情通。务在礼敬，则严肃，而外内之情塞。然必爱敬相须，不可一时而无。然行其二义者，常当务令爱多敬少，然后肃穆之风可得希矣。

9.7 何谓观其情机，以辨恕惑？夫人之情有六机：杼其所欲则喜，为有力者誉乌获，其心莫不忻焉。不杼其所能则

【今译】

然而，慈爱不能少于礼敬，如果爱少于敬，那么清廉有节操者会归顺他，而一般的人则不会顺从；爱多于敬，虽然清廉有节操的人不乐意，而热爱交友的义士则愿意为他效死力。这是什么原因呢？“礼敬”作为一种为人之道，因其严厉而使彼此之间产生距离，这种情况决定了双方难以长久相处。“慈爱”作为一种为人之道，情深意厚，因而能感动人心。所以，观察一个人慈爱和礼敬是否诚挚，其为人处世成功还是失败，也就可以知晓了。

9.7 什么叫“观其情机，以辨恕惑”？人的性情变化有六个关键方面：称赞他能做到的事则高兴，称述他做不到的事则怨

every action, and by doing this, all things on earth are smooth, and can adapt to circumstances and truth will penetrate universally.

But love should not be less than respect. If love is less than respect, men who are moral and honest will come over to him and pledge allegiance, but the ordinary men will not. If love is more than respect, although the men with high morality and honesty are not willing to come to him, the righteous men who like to make acquaintance with people will exert their utmost effort. What's the reason for this? Because respect as a principle of men's behavior is often so severe that there is a distance between one another. And such being the case, it is difficult for one to get along with another. Love as a principle of men's behavior is so friendly and affectionate that it moves and touches the hearts of people. Therefore by observing whether one's love and respect are sincere or not, it will be known whether his behavior and conduct are successful or unsuccessful.

9.7 What does the sixth observing mean? How can we distinguish his tolerance from suspicion to others by observing the subtle change of one's nature and temperament as well as its cause?

The change of men's nature and temperament has six aspects: If you praise someone for what he desires to do,

【原文】

怨；为辨给者称三缄，其心莫不忿然。以自伐历之则恶，抗己所能以历众人，众人所恶。以谦损下之则悦；卑损下人，人皆喜悦。犯其所乏则婟，人皆悦己所长，恶己所短，故称其所短，则婟戾忿肆。以恶犯婟则妒。自伐其能，人所恶也，称人之短，人所婟也。今伐其所能，犯人所婟，则妒害生也。此人性之六机也。

夫人情莫不欲遂其志，志之所欲，欲遂己成。故烈士乐奋力之功，遭难而力士奋。善士乐督政之训，政修而善士用。能士乐治乱之事，治乱而求贤能。术士乐计策之谋，广筭而求其策。辨士乐陵讯之辞，宾赞而求辨给。贪者乐货财之积，货财积，则贪者容其求。幸者乐权势之尤。权势之尤，则幸者窃其柄。苟赞其志，则莫不欣然。是所谓杼其所欲则喜也。所欲之心杼尽，复何怨乎！

【今译】

恨；自吹自擂地讲述事情则招致厌恶，态度谦虚甘居人下则讨人喜欢；冒犯了他人的短处就会被忌恨，用夸耀自己能力的方式揭露他人的短处就会受到仇怨。这就是人的性情变化的六个关键方面。

实现自己的理想，这是人之常情。所以刚强不屈的壮烈之士乐于振奋力量、建功立业，品行高尚的善士长于督察政治、使之顺理开明，能士善于拨乱反正，术士乐于施展妙计，雄辩之士倾心于敏捷而锐利的言辞，贪婪之人热衷于集积财货，宠幸之人则希望有权有势。如果称赞他们各自的志向，就没有不内心欢欣的。这就是所说的“称赞他能做到的事则高兴”。

he will be glad; If you commend something he can not do, he will be hostile to you. If you blow your own trumpet to tell things, you will incur others' hatred; If you are modest and rest content under others, you will be likable. If you offend others by telling their shortcomings, you will be resented. If you expose others' weakness by showing off your own ability, they will dislike you. These are the six key respects to the change of human nature and temperament.

It is the way of the world for people to realize their own ideals. Therefore the unyielding martial man enjoys exerting all his strength to make contribution and achieve success; while the good man with noble moral character, being good at directing the government, can put government administration in order and make it enlightened. The capable man is good at bringing order out of chaos. The strategist enjoys carrying out his brilliant schemes. The man good in debate likes words nimble and sharp. The avaricious man hankers after the accumulation of wealth. The man favored is in the hope of having power and influence. If you praise their ambitions and aspirations, there is no one who is not filled with exultation. This is the statement that "if you praise someone for what he desires to do, he will be glad."

If you don't commend something one can do, that means his ambition will not be fulfilled; and not be fulfilled, he will

【原文】

若不杼其所能，则不获其志，不获其志，则戚。忧己才之不展。是故功力不建，则烈士奋。奋，愤不能尽其材也。德行不训，则正人哀。哀，哀不得行其化。政乱不治，则能者叹。叹，叹不得用其能。敌未能弭，则术人思。思，思不得运其奇。货财不积，则贪者忧。忧，忧无所收其利。权势不尤，则幸者悲。悲，悲不得弄其权。是所谓不杼其能则怨也。所怨不杼，其能悦也？

人情莫不欲处前，故恶人之自伐。皆欲居物先，故恶人之自伐也。自伐，皆欲胜之类也。是故自伐其善，则莫不恶也。恶其有胜己之心。是所谓自伐历之则恶也。是以达者终不自伐。

【今译】

如果不称赞他能够做到的事，就是不能满足他的志向；不能满足他的志向，他就会因为怀才不遇而忧虑。所以，不能建功立业，则壮烈之士愤慨；德行教化不能施行，则善士悲哀；政治上的混乱不能治理，则能士慨叹；对手未能制服，则术士忧虑；财物不能积聚，则贪婪者伤感；权势不能显赫，则宠幸者悲凉。这就是所说的“称述他做不到的事则怨恨”。

做任何事情都想超过别人，这是人之常情。因此，人们总是厌恶自我吹嘘的人。自我吹嘘，说到底是想胜过别人。因而，就招致他人的厌恶。这就是所说的“自我吹嘘地讲述事情则招致厌恶”。

be distressed because there is no hope to exhibit his power. Therefore if his merit can not be established, the martial man will become indignant. If the teaching of moral conduct and virtuous behavior can not be carried out, the upright man will become grievous. If the political confusion is not put in order, the capable man will sigh with regret. If the enemy has not been subdued, the strategist will be very worried. If wealth is not being accumulated, the avaricious man will be sick at heart. If power and influence are not illustrious, the man favored will be sorrowful. These are what the statement means that "if you commend something he can not do, he will be hostile to you."

It is the way of the world that everyone wants to surpass others in doing things. So people always hate the one who shows off himself. Showing off oneself, at bottom, is a manifestation to surpass others, therefore the man who likes showing off often incur others' hatred. That is the statement above mentioned that telling things by showing off oneself will incur the hatred.

It is natural and normal that everyone wants to surpass others and to be victorious among others. Therefore people always like those who are modest and unassuming. Being modest means being on a lower footing with others, and being on a lower footing means, in a sense, declining too much favor and accepting others' advice. Therefore, if you

【原文】

人情皆欲求胜，故悦人之谦。谦，所以下之。下有推与之意，是故人无贤愚，接之以谦，则无不色怿。不问能否，皆欲胜人。是所谓以谦下之则悦也。是以君子终日谦谦。

人情皆欲掩其所短，见其所长。称其所长则悦，称其所短则愠。是故人驳其所短，似若物冒之。情之愤闷，有若覆冒。是所谓驳其所乏则婟也。覆冒纯塞，其心婟戾。

人情陵上者也，见人胜己，皆欲陵之。陵犯其所恶，虽见憎，未害也。虽恶我自伐，未甚疾害也。若以长驳短，是所谓以恶犯婟，则妒恶生矣。以己之长，驳人之短，而取其害，是以达者不为之也。

【今译】

想胜过别人，这是人之常情。因而，人们往往喜欢别人的谦逊。谦逊，这就是使自己处于他人之下；处于他人之下，就包含有推让听从对方的意思。所以，人无论贤能与否，只要用谦逊的态度和他打交道，就没有不面色欢喜的。这就是所说的“态度谦逊甘居人下则讨人喜悦”。

遮掩自己的短处，表现自己的长处，这是人之常情。因此，揭露并驳斥他的短处，他就好像受到诬陷一样。这就是所说的“冒犯了他人的短处就会被怨恨”。

嫉贤妒能，打击想胜过自己的人，这是人之常情。所以，当某人指出对方缺点时，尽管对方很生气，但未必实际报复加害。如果某人以自己突出的优点为反衬去攻击他人的缺点，对方必然产生仇恨之心。这就是所说的“用夸耀自己能力的方式揭露他人的短处会产生仇恨”。

with a modest attitude come into contact with someone, whether he is virtuous or not, he is sure to have a joyful look on his face. This is the statement that one is likable because of his being modest and resting content under others.

It is human feelings to cover up one's own shortcomings and display his own strong points. Therefore if you expose and refute one's shortcomings, it would seem as if he were framed up. This is the statement, "when offending others by telling their shortcomings, you will be resented."

The feeling of people tends to be jealous of persons of virtue and to envy men of ability, and even to attack those who are superior to themselves. Therefore, when a man points out the other's shortcomings, the latter, angry though, may not actually retaliate the former. But if a man using his prominent strong points as a foil attacks the other's shortcomings, the latter will inevitably have a hatred of the former.

This is the statement, "when you expose others' weakness by showing off your own ability, they will dislike you."

These six key respects to the change of human nature and temperament, in the final analysis, can be a conclusion that people desire to be superior to others. From these

【原文】

凡此六机，其归皆欲处上。物之自大，人人皆尔。是以君子接物，犯而不校。知物情好胜，虽或以小犯己，终不校拒也。不校，则无不敬下，所以避其害也。务行谦敬，谁害之哉。小人则不然，既不见机，不达妒害之机。而欲人之顺己，谓欲人无违己。以佯爱敬为见异，孔光逡巡，董贤欣喜。以偶邀会为轻己，谓非本心，忿其轻己。苟犯其机，则深以为怨。小人易悦而难事。是故观其情机，而贤鄙之志可得而知也。贤明志在退下，鄙劣志在陵上。是以平淡之主，御之以正，训贪者之所忧，戒幸者之所悲，然后物不自伐，下不陵上，贤否当位，治道有序。

9.8 何谓观其所短，以知所长？夫偏材之人，皆有所短。智不能周也。故直之失也讦，刺讦伤于义，故其父攘羊，其子证之。刚之失也厉，刚切伤于理，故谏君不从，承之以剑。和之失也懦，懦弱不及道，故宫之奇为人懦，不能强谏。介之失也拘。拘愚不达事，尾生守信，死于桥下。

【今译】

以上所讲的性情变化的六个关键，归根到底，都是想处于他人之上。由此看来，君子待人接物，应当是自己受到冒犯也不计较。不计较，就会对任何人都谦逊。这是用来避免祸害的方式。小人不是这样，既不能发现对方情绪变化的苗头和关键，又想让别人顺从自己。别人虚情假意地吹捧一下，他就自以为受到特别礼遇。别人以同辈平等的身份邀请会面，则以为看轻自己。如果触犯到他的要害，就会在内心深深怨恨。所以，观察了人的性情变化的苗头和关键，那么志向的贤明和鄙劣也就可以知晓了。

9.8 什么叫“观其所短，以知所长”？偏材之人，都有他的短处。正直的人，其短处是毫不留情地揭露他人的阴私。刚强的人，其短处是过分的严厉。温和柔顺的人，其短处是过于懦弱。耿介廉洁的人，其短处是过于拘束。

it may be said, when a gentleman comes in contact with others, he should give no thought to others' offense. By doing so, he will be modest to any others, at any time; and this is a successful way to avert from injury or curse.

The small man is not like this. He can not find out the symptom and crux of the change of others' feelings, but meanwhile he wants others to yield to him. Whenever he is flattered with false display of affection, he takes it for courteous reception. If someone invites to meet him on terms of the same generation, he takes it for being looked down upon. If someone offends him at his crucial points, he will hate deeply.

Therefore by observing the symptom and crux of the change of men's nature and temperament, the nobility or vulgarity of their aspirations can be known.

9.8 What does the seventh observing mean? And how can we know one's strong points by observing his weak points?

All men of partial abilities have their weak points. Therefore the defect of the upright man is the tendency to expose others' shameful secrets without consideration for them. The defect of the unyielding man is excessive severity. The defect of the mild man is excessive cowardly. And the defect of the honest and frank man is excessive

【原文】

夫直者不讦，无以成其直。既悦其直，不可非其讦。用人之直，恕其讦也。讦也者，直之征也。非讦不能为直。刚者不厉，无以济其刚。既悦其刚，不可非其厉。用人之刚，恕其厉也。厉也者，刚之征也。非厉不能为刚。和者不懦，无以保其和。既悦其和，不可非其懦。用人之和，恕其懦也。懦也者，和之征也。非懦不能为和。介者不拘，无以守其介。既悦其介，不可非其拘。用人之介，恕其拘也。拘也者，介之征也。非拘不能为介。

然有短者，未必能长也。纯讦之人，未能正直。有长者，必以短为征。纯和之人，征必懦弱。是故观其征之所短，而其材之所长可知也。欲用其刚，必采之于厉。

【今译】

正直的人，如果不能直言不讳，就不能成就正直之名。既然喜欢他的正直，就不能责难他的直言不讳。直言不讳是正直的表现。刚强的人，如果不严厉，就不能构成他的刚强之名。既然喜欢他的刚强，就不能责难他的严厉。严厉是刚强的表现。温和柔顺的人，如果不懦弱，就无法保证他的温和。既然喜欢他的温和，就不能责难他的懦弱。懦弱是温和的表现。耿介廉洁的人不拘束，就无法保持他的耿介。既然喜欢他的耿介，就不能责难他的拘束。拘束是耿介的表现。

这样说来，有短处，就未必有长处；但是有长处，一定要以短处作为其相对的表现特征。所以观察了一个人表现的短处，他的长处也就可以知晓了。

conventionality.

But if the upright man does not point out the shortcomings without mincing words, he will not come to the fame for his uprightness. Since you like his uprightness, you should not censure his blunt speech. Speaking without reservation is the expression of one's uprightness.

If the unyielding man is not severe, he will not win his fame for his firmness. Since you are pleased with his firmness, you should not censure his severity. Severity is the manifestation of one's firmness.

If the mild man is not cowardly, there is no way for him to maintain his mildness. Since you are pleased with his mildness, you should not censure his cowardliness. Cowardliness is the display of one's mildness.

If the honest and frank man is not conventional, he can not keep his honesty and frankness. Since you are pleased with his honesty and frankness, you should not censure his conventionality. Conventionality is a show of one's honesty and frankness.

But those who have some of the defects do not always have relevant strong points, yet those who have some of the strong points must be examined on his corresponding weak points. Therefore by observing one's weak points and by inference, his strong points can be known.

【原文】

9.9 何谓观其聪明，以知所达？夫仁者，德之基也。载德而行。义者，德之节也。制德之所宜也。礼者，德之文也。礼，德之文理也。信者，德之固也。固，德之所执也。智者，德之帅也。非智不成德。

夫智出于明。明达乃成智。明之于人，犹昼之待白日，夜之待烛火。火日所以照昼夜，智达所以明物理。其明益盛者，所见及远。火日愈明，所照愈远。智达弥明，理通弥深。及远之明难。圣人犹有不及。

是故守业勤学，未必及材。生知者上，学能者次。材艺精巧，未必及理。因习成巧，浅于至理。理义辨给，未必及智。理成事业，昧于玄智。智能经事，未必及道。役智经务，去道远矣。道思玄远，然后乃周。道无不载，故无不周。是谓学不

【今译】

9.9 什么叫"观其聪明，以知所达"？仁爱，是承载品德的基础。正义，是节制品德的关键。礼仪，是表现品德的文理。诚信，是坚定品德的标志。智慧，是统领品德的将帅。

智慧是从明达事理中产生的。人的明达事理，就好像白昼的太阳、夜晚的火炬；越是明达事理，人的眼光便越是远大。当然，要具备洞察未来的敏锐眼光是很难的。

因此，坚守自己的学业，勤奋学习，不一定能造就才能。天赋优良，技艺精湛，就未必能够通达事理。言辞敏捷，通达事理，就未必有精深的智慧。富有智慧，能处理各种事情，就未必懂得深奥的大道。一旦掌握了深奥的"大道"，才能够无所不及。所以说，勤学不如天赋好，天赋好不如明辨事理，明辨事理不如有

9.9 What does the eighth observing mean? And how can we know to what grade of ability a man can come up by observing his intelligence and wisdom?

Benevolence is the foundation of virtue. Righteousness is the hinge on which virtue goes. Propriety is the grain which displays virtue. Sincerity is the symbol of virtue. And wisdom is the commander of virtue.

Wisdom comes from a clear and sensible understanding of the actual situation. Men's such an understanding is like the sun in the day and the torch at night. The more clearly and sensibly one understands things, the farther his sight will be. Of course, it is very difficult for a man to possess a keen insight into the future.

Therefore a man stands fast at his vocation or studies industriously, he may not necessarily become a person of ability. A man of great talent and with high skill may not necessarily understand things clearly and sensibly. A sensible man with quick words may not necessarily have profound wisdom. A man of profound wisdom may deal with various affairs, but may not necessarily understand the universal principle. Once a man grasp the meaning of the profound principle, he can penetrate everywhere.

So we may say that, industrious study is not so good as great talent, great talent is not equal to sensible understanding, sensible understanding is inferior to outstanding

【原文】

及材，材不及理，理不及智，智不及道。道智玄微，故四变而后及。道也者，回复变通。理不系一，故变通之。

是故别而论之，各自独行，则仁为胜。仁者济物之资，明者见理而已。合而俱用，则明为将。仁者待明，其功乃成。故以明将仁，则无不怀。威以使之，仁以恤之。以明将义，则无不胜。示以断割之宜。以明将理，则无不通。理若明练，万事乃达。然则苟无聪明，无以能遂。暗者昧时，何能成务成遂。

故好声而实不克则恢。恢迂远于实。好辩而理不至则烦，辞烦而无正理。好法而思不深则刻，刻过于理。好术而计不足则伪。伪，诬诈也。是故钧材而好学，明者为师。比

【今译】

卓越的智慧，有卓越的智慧不如懂得深奥的大道。深奥的大道，变化回环，放之四海而皆准。

如果要分别论说的话，仁义礼智信各自可以独立施行，而仁爱最重要。把它们综合起来研究的话，则明达智慧是其统帅。因为以明智统率仁爱，则他人无不归服；以明智统率正义，则能够战无不胜；以明智探求事理，则万事无不通达。这样说来，如果没有聪明智慧，则任何事情也办不成。

所以，美好的名声如果没有充实的内容，就会显得宏大而空虚；雄巧的辩论如果没有充分的道理，就会只显得言辞繁杂；完美的法律如果实施时不进行深入的思考，往往显得刻薄难通；巧妙的谋略如果没有具体的计策，就会显得诬妄欺诈。因此，天赋相当，一样好学，聪明的人总占上风；力量相等，公平竞争，智慧的人总是取胜；同样具有高尚道德品质的人在一起，而被称为圣

wisdom, and outstanding wisdom is less than the understanding of profound principle. Profound principle, varying and cycling, is universally applicable.

If we discuss with the Five Virtues one by one, we can see each of them can act by itself and benevolence is the most important; but if we make a synthetical study of the Five, wisdom of sense is their commander. It is because that, if one puts wisdom in command of benevolence, there is no man who will not come over and pledge allegiance; if one puts wisdom in command of righteousness, he will be ever-victorious; if one seeks truth by using of wisdom, he will hold sensible views on everything. Therefore without wisdom, one accomplishes nothing.

So, without substantial content, the good reputation seems to be grand yet hollow. Without good reason, the eloquence seems to be miscellaneous in what one says. Without profound thinking when a perfect law is carried out, it usually seems to be harsh and unreasonable. Without specific tactics, the ingenious strategy seems to be false and fraudulent.

Therefore though with equal talent, being eager to learn equally, only those who are wiser get the upper hand. Though with equal strength, and in fair competition with one another, only those who are intelligent will be the winner. Among men of virtue, only those who are sensible

【原文】

力而争，智者为雄。等德而齐，达者称圣。圣之为称，明智之极明也。是以动而为天下法，言而为万世范，居上位而不亢，在下位而不闷。是以观其聪明，而所达之材可知也。

【今译】

哲的总是那些明达事理的人。圣哲作为一种名称，是对极端明智者的称谓。所以，观察一个人的聪明智慧，可以鉴定所达到的人材层次。

are called sages. The sage, as a name, is the title of one who is extremely wise. Therefore by observing one's intelligence and wisdom the grade of ability he can come up can be judged.

are called sages. The sages, as a name, is the title of one who is extremely wise. Therefore by observing one's intelligence and wisdom the grade of ability [illegible] can come up can be judged.

卷下

BOOK Ⅲ

七缪第十人物之理,妙而难明,以情鉴察,缪犹有七。

【原文】

10.1　七缪:一曰察誉有偏颇之缪,征质不明,故听有偏颇也。二曰接物有爱恶之惑,或情同忘其恶,或意异违其善也。三曰度心有小大之误,或小知而大无成,或小暗而大无明,四曰品质有早晚之疑,有早智而速成者,有晚智而晚成者。五曰变类有同体之嫌,材同势均则相竞,材同势倾则相敬。六曰论材有申压之诡,藉富贵,则惠施而名申;处贫贱,则乞求而名压。七曰观奇有二尤之失。妙尤含藏,直尤虚瑰,故察难中也。

【今译】

10.1　鉴别人物时会发生七种谬误:一是观察称赞人物时由于听信耳闻忽略目验而出现的偏差,二是待人接物时由于爱恶之情的影响而发生困扰,三是衡量心志有大小不分导致的谬误,四是鉴别材质时因看不到早智与晚成的区别而出现的错误,五是辨别各类人才时有对同一类型的人材之间的复杂关系不易认清所产生的疑惑,六是评论人材时有不分富贵贫贱不同情形而出现的偏差,七是观察奇材时有忽略对尤妙与尤虚之人的辨别而产生的失误。

Chapter 10 The Seven Errors

10. 1 When examining human abilities, there are often seven errors. The first error is the deviation which is made because of believing what one hears while neglecting what he sees for himself when making an examination of a man's reputation. The second is the perplexity caused by one's feelings of love and hatred when he is in contact with other people. The third is the mistake that one makes because he cannot distinguish more important things from less ones when he measures whether one's mind and aspiration are big or small. The fourth is the doubt that one cannot see the difference between the early-maturing intelligence and the late-maturing one when he examines the substances of other people. The fifth is the puzzled feelings that one has when the complex relationship between able men of the same kind is not easily seen in studying various categories. The sixth is the error in discussing abilities when one cannot distinguish the state of positions of the able men of the rich or the poor. The seventh is the error in observing the extraordinary because one sometimes neglect differentiating the man of extreme excellence and the man of extreme emptiness.

【原文】

10.2　夫采访之要，不在多少。事无巨细，要在得正。然征质不明者，信耳而不敢信目。目不能察，而信于耳。故人以为是，则心随而明之；人以为非，则意转而化之。信人毁誉，故向之所是，化而为非。虽无所嫌，意若不疑。信毁誉者心虽无嫌，意固疑矣。且人察物，亦自有误。爱憎兼之，其情万原。明既不察，加之爱恶是非，是疑岂可胜计。不畅其本，胡可必信。去爱憎之情，则实理得矣。是故知人者，以目正耳；虽听人言，常正之以目。不知人者，以耳败目。亲见其诚，犹信毁而弃之。

故州闾之士，皆誉皆毁，未可为正也。或众附阿党，或独立不群。交游之人，誉不三周，未必信是也。交结致誉，不三

【今译】

10.2　搜求寻访人才的关键，不在于人们对其人赞扬、批评的多少。然而那些搞不清人的本质与外界评论关系的人，就往往相信耳闻而不相信目验。所以，听到别人称赞某人，就附和其说，以为自己已经认清了其人；听到别人指责某人，则改变初衷，以为某人不贤。惟独对传闻十分相信，心中也就没有怀疑。而且人们观人察物，自身总会发生错误。再加上受爱憎情感的影响，情况就变得更为复杂多端。观察人的根本渠道不畅通，怎么能够正确认识人呢？所以，善于鉴别人才者，总是用亲自观察纠正道听途说的错误；不善于鉴别人才者，则用道听途说代替实际观察。

因此，乡里之士全部赞誉某人或全部诋毁某人，其结论未必正确。朋友之间的称誉，如果不能遍及上中下各阶层，也未必可

10.2 The key to searching and enlisting an able man does not lie in how much praise or criticism people give him. But those who can not get a clear understanding of the relationship between one's substance and the comment made to him by people outside are prone to trust their ears, but not their eyes. Therefore when they hear a man praise somebody, they will echo his view, believing they have seen clearly the one praised. When they hear a man criticize somebody, they will change their minds believing the one criticized is not worthy. What they believe is only the rumor of some body, having no doubts about it.

Furthermore, when people observe and examine a man or a thing, they themselves make mistakes. Besides that, under the influence of affection and detestation, things get more complicated. If the medium of communication for observing men is blocked, how can we have a correct understanding of a man? Therefore, the one who is good at knowing the able men can always correct the mistakes caused by hearsay using his own observations. But the one who is not good at this, often believes hearsays instead of the actual observations.

So we may conclude like this: when all the scholars and gentry of a home village or a town praise or slander someone, their conclusion is not necessarily correct. The praises, if fail to spread through all the three-upper, medium

【原文】

周,色貌取人,而行违之。夫实厚之士,交游之间,必每所在肩称。言忠信,行笃敬,虽蛮貊之邦行矣。上等援之,下等推之,蛮貊推之,况州里乎!苟不能周,必有咎毁。行不笃敬者,或谄谀得上而失于下,或阿党得下而失于上。故偏上失下,则其终有毁。非之者多,故不能终。偏下失上,则其进不杰。众虽推之,上不信异。故诚能三周,则为国所利。此正直之交也。由其正直,故名有利。

故皆合而是,亦有违比。或违正阿党,故合而是之。皆合而非,或在其中。或特立不群,故合而非之。若有奇异之材,则非众所见。奇逸绝众,众何由识。而耳所听采,以多为信。

【今译】

靠。忠实厚道之士,与朋友交往之时处处会受到称赞,上层朋友援引提拔他,下层朋友推举称誉他。如果上层和下层有一方不称誉他,就一定有应该指责的毛病。只走上层路线而脱离群众,这类人最终会受到诋毁;只和下等人一团和气而失去了上层朋友,这类人也不是杰出人才。因此,一个人确实能够得到上、中、下三等朋友的称赞,那就对国家有利,说明他是一个交往正直的人。

为私利而互相勾结以便操纵舆论的恶劣风气,也十分常见。因此,大家都共同称赞某人,这人也可能是违反正道、结党营私之徒;大家都一致指责某人,也许这人正直不阿,是个真正的人

and lowerclasses, received from among one's friends may not be reliable.

An honest and sincere man, when associating with different friends, is certain to receive praises in whatever places. His friends in the upper class would help and raise him, and those in the lower class would commend and praise him. In case either side doesn't praise him, he must have some defects which should be criticized. Those who stick to route around the upper rank but cut themselves off from the masses will eventually be slandered. And those who keep on good terms only with men in lower class at the expense of principle but lose their friends in the upper class can not be the outstanding persons of abilities. Therefore only the man who wins praises from his friends, including the upper, the medium and the lower classes, will benefit his country, and he is thought to be a upright man in association.

There are often abominable common practices that some people gang up with each other so as to tamper with public opinion for their own self-interest. For this reason, although sometimes all the people praise a man together, he may be a person who runs counter to the right way, may form a clique to pursue selfish interests. And although all the people criticize a man, he may be upright, never stooping to flattery, may be really a men of ability. As for

【原文】

不能审查其材，但信众人言也。是缪于察誉者也。信言察物，必多缪失。是以圣人如有所誉，必有所试。

10.3　夫爱善疾恶，人情所常。不问贤愚，情皆同之也。苟不明质，或疏善善非。非者见善，善者见疏，岂故然哉？由意不明。何以论之？夫善非者，虽非犹有所是。既有百非，必有一是。以其所是，顺己所长，恶人一是，与己所长同也。则不自觉情通意亲，忽忘其恶。以与己同，忘其百非，谓矫驾为至孝，残桃为至忠。善人虽善，犹有所乏。虽有百善，或有一短。以其所乏，不明己长。善人一短，与己所长异也。以其所长，轻己所短，则不自知志乖气违，忽忘其善。以与己异，百善皆弃，谓曲杖为匕首，葬楯为反具耶。是惑于爱恶者也。征质暗昧者，其于接物常以爱恶惑异其正。

【今译】

才。至于那些奇异的人才，更不是一般人所能识别的。而人们对于传闻，听到的越多越加相信，这就是观察赞誉人才时发生谬误的原因之一。

10.3　喜欢善美，厌恶丑恶，这是人之常情。如果不能明辨本质，可能会疏远善美，以非为是。为什么这样说呢？把坏人说成好人，虽然错了，但坏人身上仍然有好因素；如果这些好因素正好同自己的优点相似，就会不由自主地沟通了情感，拉近了距离，糊里糊涂地忘记了他的坏处。好人虽然从整体上说是好的，但仍然有其缺点。因为对方的缺点不能衬托显示自己的优点，而对方的优点似乎是针对自己的缺点，这样也就不知不觉地意气相违，糊里糊涂地忘记了对方的优点。这是观察人材时受个人爱恶感情干扰所产生的困惑。

those extraordinary men of ability, it is far beyond the capacity of ordinary men to understand them. As for rumors, the more people hear of, the more they believe them. What is mentioned above is the errors made by people when they are making an examination of a man's reputation.

10.3 It is natural and normal that people love the good and hate the evil. If you cannot identify the essence of a man or a thing, you may estrange from the good and beauty, may take the wrong for the right, why is this?

Although it is wrong for one to take the evildoers for the good men, there are still some good factors in the men of the evil. If these good factors happen to be similar to those of his, he can not help linking up his feelings with that of the evil, going closely to them, and he muddle-headedly forgets things bad about them. Although a good man is good to view him as a whole, he still has his own flaws and weakness. Since the flaws of the good man can not serve as a foil to one's own merits, and the good man's merits seem to direct against one's own shortcomings, the one will not be congenial with the good man unconsciously and muddle-headedly forgets the good man's merits. These are the perplexity caused by one's feelings of love and hatred when he observes the men of abilities.

【原文】

10.4 夫精欲深微，质欲懿重，志欲弘大，心欲嗛小。精微，所以入神妙也。麄则失神。懿重，所以崇德宇也。躁则失身。志大，所以戡物任也。小则不胜。心小，所以慎咎悔也。大则骄陵。故《诗》咏文王，小心翼翼，不大声以色，心小也。言不贪求大名，声见于颜色。王赫斯怒，以对于天下，志大也。故能诛纣，定天下，以致太平。由此论之，心小志大者，圣贤之伦也。心小，故以服事殷；志大，故三分天下有其二。心大志大者，豪杰之隽也。志大而心又大，故名豪隽。心大志小者，傲荡之类也。志小而心阔远，故为傲荡之流也。心小志小者，拘懦之人也。心近志短，岂能弘大。众人之察，或陋其心

【今译】

10.4 精神要深刻细微，性情要和善厚重，志向要弘远广大，心胸要谦虚谨慎。只有深刻细微，才能深入到神妙的境界。只有和善厚重，才能使道德品质更加高尚。只有志向远大，才能承担重任。只有谦虚谨慎，才能避免灾祸。所以，《诗经》歌咏文王，说他小心翼翼，从不声厉色严，就是赞扬他的谦虚谨慎；说他义正辞严，发愤除暴，以报答天下人民对他的厚望，就是赞扬他的志向远大。由此说来，心地谦小而志向远大的人，属于圣贤一类。心地高傲而志向远大的人，属于豪杰一类。心地高傲而胸无大志的人，属于傲慢放荡一类。心地谦小而胸无大志的人，属于拘谨软弱一类。一般人观察人，或者仅仅因其心地谦和而

10.4 The mind should be profound and subtle. The temperament should be kind and honest. The aspiration should be lofty and high. The breadth of mind should be modest and cautious. Only being profound and subtle, can one reach a wonderful state in thoughts. Only being kind and honest, can one exalt his virtuous behavior. Only having lofty and high aspiration, can one take on important tasks. Only being modest and cautious, can one avert disasters.

Therefore The Book of Songs sings the praises of Wen Wang, praising his modesty and cautiousness with the statement that he, with great care and cautiously, was never stern in voice and countenance; praising his lofty and high aspiration with the words that he, with a will and angrily, worked to rid the brutal and savage in order to repay the great expectations of the people of the world.

We can infer from this: Men whose minds are modest and humble, yet whose aspirations are lofty and high belong to the category of sages. Those whose minds are supercilious yet whose aspirations are great belong to the category of heroes. Those whose minds are arrogant and who often lack ambitions belong to the category of the arrogant and the dissolute. Those whose minds are cautious and whose aspirations are small belong to the category of conventionality and weakness.

【原文】

小，见沛公烧绝栈道，谓其不能定天下。或壮其志大，见项羽号称强楚，便谓足以匡诸侯。是误于小大者也。由智不能察其度，心常误于小大。

10.5 夫人材不同，成有早晚。有早智而速成者，质清气朗，生则秀异，故童乌苍舒，总角曜奇也。有晚智而晚成者，质重气迟，则久乃成器，故公孙含道，老而后章。有少无智而终无所成者，质浊气暗，终老无成，故原壤年老，圣人叩胫而不能化。有少有令材遂为隽器者。幼而通理，长则愈明，故常林发奇于应宾，效德于公相。四者之理，不可不察。当察其早晚，随时而用之。

夫幼智之人，材智精达，然其在童髦，皆有端绪。仲尼戏言俎豆，邓艾指图军旅。故文本辞繁，初辞繁者，长必文丽。辩始给口。幼给口者，长必辩论也。仁出慈恤，幼慈恤者，长必矜人。

【今译】

认为他鄙陋无成，或者仅仅因其志向弘远而认为他大有可为，这都是不明了心地和志向的大小关系所造成的误解。

10.5 人的材质不同，事业的成功有早有晚。有早慧而少年得志的人，有晚智而大器晚成的人，有年少时没有智慧而终身不能成就事业的人，有年少时就有良好的才能而长大后成为杰出人才的人。这四种道理不能不搞清楚。

年幼时就聪明智慧的人，其才能智力就精微明达，这些人在幼年儿童之时，已经表现出一些苗头。比如年幼时言辞繁富，长大后一定文彩华丽；年幼时口才敏捷，长大后一定叙事说理清楚

In observing a man, the ordinary people often consider him to be shallow and unsuccessful only because his mind is modest and amiable; or consider he can accomplish greatness only because he has high aspiration. These mistakes are the misunderstandings caused by people who are not clear about the relationship between the greatness and smallness concerning one's mind and aspiration.

10.5 Since men have different abilities and substances, their causes and undertakings accomplished may be earlier or later. Some of them with early-wisdom enjoy success when young. Some of them with late-wisdom are those whose minds are of greatness and mature slowly. Some of them without wisdom when young can never accomplish any undertakings all their lives. Some of them have good abilities when young and become outstanding men of abilities when they are adults. These four reasons about them we cannot but make clear.

Those who are intelligent and wise in their childhood have the abilities and intelligence which can become proficient and understandingly, and when they are very young, there are some symptoms in them. For example, those whose words are complicated and rich when young are bound to be men of unusual literary talent when grown-up. Reasoned by this, the later-time clear statement comes

【原文】

施发过与，幼过与者，长必好施。慎生畏惧，幼多畏者，长必谨慎。廉起不取。幼不妄取，长必清廉。早智者浅惠而见速，见小事则达其形容。晚成者奇识而舒迟，智虽舒缓，能识其妙。终暗者并困于不足，事务难易，意皆昧然。遂务者周达而有余。事无大小，皆能极之。而众人之察，不虑其变，常以一概，责于终始。是疑于早晚者也。或以早成而疑晚智，或以晚智而疑早成，故于品质，常有妙失也。

10.6 夫人情莫不趣名利，避损害。名利之路，在于是得。是得在己，名利与之。损害之源，在于非失。非失在己，损害攻之。故人无贤愚，皆欲使是得在己。贤者尚然，况愚者乎。能明己是，莫过同体。体同于我，则能明己。是以偏材之人，交游进趋之类，皆亲爱同体而誉之，同体能明己，是以亲

【今译】

明白；年幼时仁慈顾惜，长大后一定同情他人；年幼时常把东西给予别人，长大后一定慷慨好施；年幼时胆小怕事，长大后一定为人谨慎；年幼时不妄索取，长大后一定廉洁不贪。早智的人往往反应敏捷，但见解肤浅；晚成的人虽反应迟缓，但见识奇特；终身愚暗的人各方面都表现出才智不足；成就事业的人，则考虑问题周密精达，游刃有余。一般人观人察物，往往不考虑人的材质的早晚不同。这是不明白人材有早智或晚智的不同而产生的误解。

10.6 追求名利，回避伤害，这是人之常情。求得名利的途径，在于凡是自己的优点都被人加以肯定；受到灾祸伤害的根源，在于由于自己的过失而遭到非难。因此，不论是贤明还是愚钝的人，都想让他人把自己的优点加以肯定。而能理解并肯定自己优点的，莫过于与自己同类型的人。所以，偏材之人，在交

from the earlier-time quick eloquence; the later-time sympathy for others originates from the earlier-time mercy and pity; Similarly, philanthropy starts from over giving, caution is borne by timidity, and incorruptibility rises from a reluctance to receive.

Men who possess early wisdom are usually perceptive but shallow in understanding. Men who mature slowly, though slow in response, often have peculiar knowledge and experience. Men who are slow-witted all their lives often display the lack of wisdom and abilities in all aspects. And men who achieve success often think things over carefully and precisely, even with skill and ease.

An ordinary man often do not consider the difference between the early and the late when they observe men's abilities and substances. That is the misunderstanding resulted from not knowing the difference between the early-developed men of abilities and the late-developed ones.

10.6 In a society, it is natural and normal to strive for fame and fortune and avoid injury. One's road to fame and fortune is often determined by whether all his merits and strong points are affirmed. The source of injury and disaster lies in the fact that others censure one's fault and error. Therefore men, whether sagacious or foolish, all desire to get the affirmation of their merits by others. But the

【原文】

而誉之。憎恶对反而毁之。与己体反,是以恶而疏之。序异杂而不尚也。不与己同,不与己异,则虽不憎,亦不尚之。推而论之,无他故焉。夫誉同体,毁对反,所以证彼非而著己是也。由与己同体,故证彼非,而著己是也。至于异杂之人,于彼无益,于己无害,则序而不尚。不以彼为是,不以己为非,都无损益,何所尚之。

是故同体之人,常患于过誉,譬俱为力人,则力小者慕大,力大者提小,故其相誉,常失其实也。及其名敌,则尠能相下。若俱能负鼎,则争胜之心生,故不能相下。是故直者性奋,好人行直于人,见人正直,则心好之。而不能受人之讦。刺己之非,则讦而不受。尽者情露,好人行尽于人,见人颖露,则心好之。而不能纳人之径。说己径尽,则违之不纳。务名者乐人之进趋过

【今译】

往游历及仕途进取等方面,都喜欢亲近与自己同类型的人,并加以赞誉;讨厌与自己相反类型的人,并加以诋毁;对于和自己不同类型,但不是相反类型的人,则只是加以陈说并不推崇。对此进行推论,没有其他原因:赞誉与自己同类型的人,是为了表明自己的正确;诋毁与自己相反类型的人,是为证明对方的错误。至于和自己不同但不相反的人,对自己无害,对他人无益,所以只加以评说而不推崇。

因此,同类型的人之间,最怕就是互相过分的赞誉;而他们中名望相当者,则很少能互相让步、甘居对方之下。因此,耿直的人慷慨激昂,喜欢别人也为人耿直,但不能接受他对自己短处的公开揭露。性格外向的人,喜欢对别人直率真诚,一泄无余,但却不能接受对自己的直言不讳。热衷功名的人,喜欢别人追求仕进、超越他人,但却不能甘心让他人超越自己。所以,本性

men belonging to the same category can understand and affirm their merits better than any other category. Therefore the men of partial ability are often on intimate terms with the same kind and give praises when associating, traveling and pursuing official career. And they dislike the opposite kind and slander them. They never hold those in high esteem who are the different kind but not the opposite, though they may make some statement about them. From this, there are no other reasons but these: To praise the same kind of men is to prove oneself to be true. To slander the opposite kind is to prove them wrong. As for those who are different from oneself but not opposite, who are harmless to oneself and unprofitable to others, they may be simply stated but never given any esteem.

What makes things worse is too much praise among the men of the same kind. And amidst them, few, who are well-matched in fame, are willing to make concessions with one another, and to rest content with remaining lower than their rivals. Therefore an upright man is often impassioned and likes others to be upright, but can not subject himself to their impassioned criticism for his own demerits. An extrovert likes to be frank and straightforward with others, speaking out directly all he wants, but can not subject himself to the speech without mincing words. A man who hankers after official rank and fame likes the things that

【原文】

人，见人乘人，则悦其进趋。而不能出陵己之后。人陵于己，则忿而不服。是故性同而材倾，则相援而相赖也。并有旅力，则大能奖小。性同而势均，则相竞而相害也。恐彼胜己，则妒善之心生。此又同体之变也。故或助直而毁直，人直过于己直，则非毁之心生。或与明而毁明。人明过于己明，则妒害之心动。而众人之察不辨其律理，是嫌于体同也。体同尚然，况异体乎。

10.7 夫人所处异势，势有申压。富贵遂达，势之申也。身处富贵，物不能屈，是以佩六国之印，父母迎于百里之外。贫贱穷匮，势之压也。身在贫贱，志何申展，是以黑貂之裘弊，妻嫂堕于闺门之内。上材之人，能行人所不能行。凡云为动静，固非众人之所及。是故达有劳谦之称，穷有著明之节。材出于众，其进则裒多益寡，劳谦济世，退则履道坦坦，幽人贞吉。中材之人，则随世

【今译】

相同而材质有大小差异的人，则会相互提携，相互帮助；本性相同而势均力敌的人，则会互相竞争、互相陷害。这又是相同类型的人之间的变化。因此，有的人拥护正直而又诋毁正直，有的人赞赏明达而又诋毁明达。一般人观察人物，搞不清其中的道理，这是不仔细观察研究同类型的人之间的复杂关系而产生的疑惑。

10.7 每个人生活的环境不同，环境对人有推扬也有压抑。有钱有势，仕途成功，声名通达，这是好环境对人的推扬。无钱无势，仕途不遂，修名不立，这是不利的环境对人的压抑。上等材能的人，能做一般人不能做的事情。所以，他们仕途通达时，获得劳苦功高谦虚谨慎的美称；仕途阻塞时，则有穷且益坚、光明磊落的气节。中等材能的人，则随时浮沉，与世荣辱。因此，凭借富贵得势，就财宝货物充实于内，恩惠施舍遍布于外。被他

some people pursue the official advancement and surpass the others, but he will not resign himself to the fact that some people surpass himself. Therefore men with same nature yet different abilities can often give guidance and help each other. And men who have same nature and match each other in strength will often compete with one another, even frame up one another. These things again illustrate the changes among men of the same kind.

Therefore there are some people who endorse the upright while they often slander it. And some often admire reasonable understanding while they often slander it. When observing men and their abilities, ordinary men cannot get a clear understanding of these reasons.

These are the puzzled feelings caused by the complex relationship among the same kind of men without careful observation and study.

10.7 The circumstances in which people live differ. Some circumstances may be an expansion which gives great impetus to one's undertaking and some may be a depression which hinders one's undertaking. A man has wealth and powerful influence, his official way is successful and his fame is widely known all because of the expansion of his good circumstances. A man has neither wealth nor powerful influence, he fails in the attempts to seek rank and fame all

【原文】

损益。守常之智，申压在时，故势来则益，势去则损。是故藉富贵则货财充于内，施惠周于外。货财有余，恣意周济。见赡者，求可称而誉之。感其恩纪，匡救其恶，是以朱建受金，而为食其画计。见援者，阐小美而大之。感其引援，将顺其美，是以曹丘见接，为季布扬名。虽无异材，犹行成而名立。夫富与贵可不欣哉，乃至无善而行成，无智而名立。是以富贵妻嫂恭，况他人乎。处贫贱，则欲施而无财，欲援而无势。有慈心而无以拯，识奇材而不能援。亲戚不能恤，朋友不见济。内无疏食之馈，外无缊袍之赠。分义不复立，恩爱浸以离。意气皆空薄，分意何由立。怨望者并至，归非者日多。非徒薄己，遂生怨谤之言。虽无罪尤，犹无故而废也。夫贫与贱可不慑哉，乃至无由而生谤，无罪而见废，是故贫贱妻子慢，况他人乎。

【今译】

救济过的人，寻求可以称道之处而极力赞美他；被他提拔过的人，尽力夸大他的优点。这种人虽然没有特殊的材能，仍然做到了事业成功，声名建立。身处贫穷低贱之中，想施舍而无资财，想提拔而无权势，不能体恤父母亲属，不能救助同学朋友。这样，情分难以建立，恩爱也渐渐疏远。而且，怨恨的言论纷至沓来，归罪的诽谤日益增多。虽然没有罪过，仍然无缘无故地遭到废弃，声名沦落。

because of the depression of his unfavorable circumstances.

Men of superior ability can do what the ordinary people cannot do. Therefore when they succeed in their official way, they win the reputation of working hard and performing a valuable service, of modesty and prudence. When their official way is obstructed, the more harsh-pressed, the more they are fighting back; they have the open and aboveboard quality.

Men of medium ability often follow the trend, now sink, now emerge. Relying on their power and influence, they accumulate money and valuables inside and give alms all over outside. Those who have received their relief try to find their praiseworthy qualities and to the utmost praise them. Those who are promoted by them do their best to overstate their small merits. Though such kind of men do not have peculiar abilities, they can still succeed in their cause and undertaking with their fame established.

When people are in a poor and humble condition, they want to give charity but have no wealth, want to promote someone but have no power. They cannot show solicitude for their parents and relatives; cannot help their schoolmates and friends. They cannot gain their affection for others, and their favorites and lovers become estranged gradually from them. Furthermore, there are more and more grudges against them, more and more blames incurred

【原文】

故世有侈俭，名由进退，行虽在我，而名称在世，是以良农能稼，未必能穑。天下皆富，则清贫者虽苦，必无委顿之忧。家给人足，路人皆馈之。且有辞施之高，以获荣名之利。得辞施之高名，受余光之善利。皆贫，则求假无所告，家贫户乏，粟成珠玉。而有穷乏之患，且生鄙吝之讼。乞假无遗与，嫂叔争糟糠。是故钧材而进有与之者，则体益而茂遂。己既自足，复须给赐，则名美行成，所为遂达。私理卑抑有累之者，己既不足，亲戚并困。则微降而稍退。上等不援，下等不推。而众人之观，不理其本，各指其所在，谓申达者为材能，压屈者为愚短。是疑于申压者也。材智虽钧，贵贱殊途，申压之变，在乎贫富。

【今译】

所以，世道有奢侈和俭约的变化，声名也因此而有显有隐。天下皆富，那么清贫者即使穷苦，一定没有衰弱病困的忧虑，还可以成就辞让不受的高名，并由此带来种种利益。天下皆贫，那么清贫者想借贷都不可能，而且有穷困匮乏的忧患，由此产生斤斤计较得失的争执。所以，同样的才能，在仕途进取中有人提拔，就会官高名显。受到世俗的私心偏见轻视压抑，并有种种拖累，那么官位声名都会稍欠逊色。而一般人的观察，不推究其根本原因，只抓住个人现在的情况，这是不明白富贵贫贱等不同情形对人有推扬也有压抑作用而造成的误解。

on them. Although they have no sin, they are still discarded and abandoned with their fames coming down.

Therefore the manners and morals of the time are always changeable, sometimes extravagant and sometimes thrifty; and a man's renown is sometimes great and sometimes faint. So when all members of society are rich, persons of scanty means, even though they are poor, will not have the worry of weakness and illness, and will be highly famed for politely declining the great offer as the sage did before, and he can obtain lots of benefits brought by doing this. When people all over the world are poor, it will be impossible for the persons of scanty means, if any, to borrow or lend; and will have the worry of poverty, which may result in the quarrels because of haggling over every ounce. Among men of the same ability, those who are promoted will rank high in offices with great fame. But those who are depressed and looked down upon by people with common prejudice and selfishness, even who bear burdens, will rank a little lower with inferior fame.

When the ordinary men observe men of abilities, they don't study the basic reasons, only seize on the present conditions of each of them. This is the sixth error made by people who don't know clearly that the rich or the poor state of position can bring about an effect of expansion or an effect of depression.

【原文】

10.8 夫清雅之美，著乎形质，察之寡失。形色外著，故可得而察之。失缪之由，恒在二尤。二尤之生，与物异列。是故非常人之所见。故尤妙之人，含精于内，外无饰姿。譬金冰内明而不外朗，故冯唐白首屈于郎署。尤虚之人，硕言瑰姿，内实乖反。犹烛火外照，灰烬内暗，故主父偃辞丽，一岁四迁。而人之求奇，不可以精微测其玄机，明其异希。其尤奇异，非精不察。或以貌少为不足，睹鬷蔑貌恶，便疑其浅陋。或以瑰姿为巨伟。见江充貌丽，便谓其巨伟。或以直露为虚华，以其款尽，疑无厚实。或以巧饬为真实。巧言如流，悦而睹之。是以早拔多误，不如顺次。或以甘罗为早成，而用之于早岁，或误复欲顺次也。夫顺次，常度也。苟不察其实，亦焉往而不失。征质不明，不能识奇，故使顺次，亦不能得。

【今译】

10.8 清俊雅正的优良素质，表现在形貌气质上，观察起来很少有失误。而造成失误的原因，常常表现在对两种奇异特殊现象的观察鉴别方面。这两种特殊现象，与一般人的表现情况不同。微妙难测的人，含蓄深沉，外在言行仪容没有特别的粉饰。特别虚假的人，则高谈阔论，风度翩翩，内心其实与此相反。人们寻求奇才，不是以精细入微的眼光探测其中深奥玄妙的道理，明确其奇妙特异之处。或者因为面貌有欠缺而认为他能力不足，或者因为姿容美丽而认为他奇异超俗，或者以为直率袒露是华而不实，或者以为诈伪粉饰是真诚实在。因此，认为提拔年轻人材往往失误，不如顺其正常次序。诚然，顺从次序就是按常规办事。但是如果不认真考察人的实质，怎么保证这样推举的人就没有失误呢？

10.8 There are few errors in observing a man who has the elegant and refined quality manifested in his form and substance. If there is an error, the cause of it constantly lies in the observing and differentiating the two extremes. These two particular phenomena are different from the appearance of ordinary men. The man of extreme excellence is often implicit and deep, he is not ornamental in his external appearance and speech. The man of extreme emptiness often looks eloquent, and has an elegant manner, but at heart he often goes against it. When some people are seeking the remarkable men of ability, they do not with careful and subtle eye probe the reason profound and mysterious within so as to understand the marvel and peculiarity. Some people may consider a man to be a lack of ability only because of his facial defect, or to be outstanding and head and shoulders above all the others only because of his good looks. And some may consider one's uprightness and frankness to be flashy without substance, or consider falseness and gloss as sincerity and honesty.

Therefore people often think it may be mistaken to promote the young men of ability, and think it would be better to do it in proper order and under normal practice. It is true, to do things properly and normally is to follow the old routine. But if we do not investigate and examine the substance of a man, how can we know whether it is a mistake or

【原文】

故遗贤而贤有济，则恨在不早拔。故郑伯谢之于烛武。拔奇而奇有败，则患在不素别。故光武悔之于朱浮。任意而独缪，则悔在不广问。秦穆不从蹇叔，虽追誓而无及。广问而误己，则怨己不自信。隗嚣心存于汉，而为王元所误。是以骥子发足，众士乃误。韩信立功，淮阴乃震。夫岂恶奇而好疑哉，乃尤物不世见，而奇逸美异也。故非常人之所识也。是以张良体弱而精强，为众智之隽也。不以质弱而伤于智。荆叔色平而神勇，为众勇之杰也。不以色和而伤于勇。

然则隽杰者，众人之尤也。奇逸过于众人，故众人不能及。

【今译】

所以，推举时遗漏了日后能干大事的贤才，那就会因为没有早些提拔而遗憾。选拔的人才中出现了败类，就会遗憾何不预先有所识别。主观武断而导致了特别的谬误，就会后悔何不事先广泛征询意见。广泛征询意见却因此影响了自己的判断，就会埋怨何不坚持己见，独立决定。所以，当年庞德为马超挑选了瘦丑的马，这匹马一旦奋蹄驰骋，人们才知道一般人不看重这匹千里马是何等的错误。韩信立功受封，淮阴的乡亲才大为震惊。难道是人们厌恶奇才而喜欢怀疑吗？那是由于杰出的人才世间罕见，人们总是看重并赞美外在的超俗特异的缘故。因此，张良其人，体质文弱，但精明强智，为众多智者中最卓越者。荆轲其人，面色平静，但精神勇敢，为众多勇士中最杰出者。

可以说，俊杰之才是一般人中特立不凡的人，圣人又是不凡

not to promote him?

Therefore if an able virtuous person was missed out in election who proved himself to be a great success afterwards, it would be a great regret that he had not been promoted beforehand. If there appeared some degenerates among the abilities chosen and elected, it would be a regret why they were not recognized to any extent beforehand. If one's subjective assertion led to an extraordinary error, one would regret he did not consult the opinions widely earlier. If one's judgment was affected by too much consultation, one would grumble why he did not insist on his own opinion to make his decision. Therefore sometime in old days, Pang Si selected an ugly-looking and thin horse for General Ma Chao. Only when the horse started to run vigorously, did people there know what a great mistake they had made that the ordinary had not valued it, which could cover a thousand li a day.

Only when Han Xin was granted title and territory owing to his great merits, were his country men in the district Huai Yin greatly shocked. Can we say that people dislike the unusual man and like being doubtful? That is because the outstanding and unusual men are rare to be seen in the world, and people are always admiring and attaching importance to those who are externally above the conventional and the extraordinary ones. Therefore Zhang Liang, a man

【原文】

圣人者，众尤之尤也。通达过于众奇，故众奇不能逮。其尤弥出者，其道弥远。非天下之至精，其孰能与于此。故一国之隽，于州为辈，未得为第也。郡国之所隽异，比于州郡，未及其第目。一州之第，于天下为椳。州郡之所第目，以比天下之隽椳而不可及。椳，一回反，枢也。天下之椳，世有优劣。英人不世继，是以伊、召、管、齐，应运乃出。是故众人之所贵，各贵其出己之尤，智材胜己，则以为贵。而不贵尤之所尤。尤之尤者，非众人之所识。是故众人之明，能知辈士之数，众人明者，粗知郡国出辈之士而已。而不能知第目之度。乃未识郡国品第之隽。辈士之明，能知第目之度，出辈明者，粗知郡国第目之良。不能识出尤之良也。未识出尤奇异之理。出尤之人，能知圣人之教，瞻之

【今译】

人中最杰出的。他们的才能越突出，他们的学识和境界就越深远。侯国中才智出众者，在州郡只能作为一般人才，还不能列入高档次人才的标准。州郡中才智出众者，当然是国家的栋梁之才。国家的栋梁之才，不同时代又有优劣不同的区分。一般人所看重的，是胜过自己的人才，而不看重杰出人材之所以杰出的原因。所以，一般人的聪明，只能懂得同辈中的突出者，而无法理解品第人物的标准。一般人中优秀者的聪明，能懂得品第人物的标准，却不能认识更杰出人才卓异的原因。更杰出的人才，

of weak build, was astute and the wisest of all the wise. The appearance of Jing Ke was tranquil, but he was divinely courageous, and topped all the heroes.

It may be said that the man of outstanding ability is the extreme from the ordinary, and the sage is the unique from the extreme. The more outstanding their abilities are, the more profound and lasting their knowledge and realm of thoughts are.

Therefore a man having outstanding ability and wisdom within a country of Hou, can only be counted as a mediocre one in a prefecture, in which he cannot rank high. And the one outstanding in a prefecture is of course the man of pivot to the empire. There are different standards in different eras to differentiate the superior ability from the inferior one. The ordinary men value those able men who excel themselves, but don't evaluate why the outstanding men become extraordinary.

Therefore the ordinary man, with his wisdom, can only be sufficient to know the outstanding man of the same kind, but cannot appreciate the standards of abilities. The outstanding man among the ordinary, with his wisdom, can only appreciate the standards, but he cannot know the reason why the extreme one can become so excellent and unusual. The extreme one can be sufficient to know the teaching of the sages, but is unable to understand the profound

【原文】

在前，忽焉在后。不能究之入室之奥也。如有所立卓尔，虽欲从之，末由也已。由是论之，人物之理，妙不可得而穷已。为当拟诸形容，象其物宜，观其会通，举其一隅而已。

【今译】

能知道圣人的教化，却不能领会深奥微妙的道理。由此说来，品第鉴赏提拔选用人物的道理，确实微妙而难以掌握，更是难以穷尽呀！



and subtle reason within the doctrines.

From all above, we may conclude that it is really subtle and difficult, even more limitless to appreciate and grasp the principle to select and promote the men of abilities.



效难第十一 人材精微,实自难知,知之难审,效荐之难。

【原文】

11.1 盖知人之效有二难。有难知之难,尤奇游杂,是以难知。有知之而无由得效之难。己虽知之,无由得荐。

何谓难知之难?人物精微,智无形状,奇逸精妙。能神而明,欲入其神,而明其智。其道甚难,固难知之难也。知人则哲,惟帝难之,况常人乎。是以众人之察不能尽备。各守其一方而已。故各自立度,以相观采。以己所能,历观众才。或相其形容,以貌状取人。或候其动作,以进趋取人。或揆其终始,以发正取人。或揆其儗象,以旨意取人。或推其细微,以情理取人。或恐其过误,以简恕取人。或循其所言,以辞旨取人。或稽其行事。以功效取人。八者游杂,各以意之所可为准,是以杂而

【今译】

11.1 识别人才并使人才得到合理的使用,有两种困难:一是难以识别的困难,二是识别之后又无法荐举的困难。

什么叫难以识别的困难?鉴识人才精微深妙,要进入对方的精神领域,察明他的智慧,掌握这一方法是很困难的,这就是难以识别的困难。一般人观察人物,往往不能全面把握,按照自己随意的标准和角度。有人观察他的形容状貌,有人观察他的行为动作,有人观察他做某一事情的全过程,有人窥测他的意向动机,有人仅抓住细节进行推论,有人对其过错毫不计较,有人

Chapter 11 The Difficulty of Obtaining Results

11.1 There are two difficulties in obtaining the results of knowing able men, and of putting them to proper use: one is the difficulty of discerning them, and the other is that of recommending them after knowing them.

What is meant by the difficulty of knowing and discerning men?

The way of distinguishing and knowing the able men is very subtle and profound, and it's hard to command it unless you enter their inner world to see clearly their wisdom. Surely this is the difficulty of knowing men.

When observing and investigating a man of ability, the ordinary people cannot grasp the essence in a all-round way. They observe only with their own standard or from their point of view. Some people only observe his form and appearance, some only observe his acts or action, some only observe the whole process of one thing he does, some want to spy out his intention and motive, some only pay special attention to the details of his words and actions to infer what is right or wrong, some give no thought to his errors, some examine nothing but his words, and some only test his result of doing things. Since the eight cases are often mixed

【原文】

无纪。故其得者少，所失者多。但取其同于己，而失其异于己，己不必兼，故失者多。

是故必有草创信形之误，或色貌取人而行违。又有居止变化之谬。或身在江海，心存魏阙。故其接遇观人也，随行信名，失其中情。是以圣人听言观行，如有所誉，必有所试。故浅美扬露，则以为有异。智浅易见，状似异美。深明沉漠，则以为空虚。智深内明，状似无实。分别妙理，则以为离娄。研精至理，状似离娄。口传甲乙，则以为义理。强指物类，状似有理。好说是非，则以为臧否。妄说是非，似明善否。讲目成名，则以为人物。强议贤愚，似明人物。平道政事，则以为国体。妄论时事，似识国体。犹听有声之类，名随其音。七者不能明，物皆随行而为之名，犹听猫音而谓之猫，听雀音而谓之雀，不知二虫竟谓何名也。世之疑惑，皆此类也。是以鲁国儒服者，众人皆谓之儒，立而问之，一人而已。

【今译】

仅考察他的言论，有人仅考察他办事的效果。以上八种情况相互混杂，因此观察正确者少，失误者多。

这样就一定会产生两种失误：一是与某人刚一接触就相信他的仪表谈吐等外在印象，以貌取人；二是难以把握对方行为思想的变化无常。因此，交往人，观察人，如果根据人物的行为确认他的名声，往往不能了解他的真实才能。比如思想肤浅而张扬显露者，就以为他是与众不同的奇才。深沉睿智、沉静淡泊者，就以为空虚无物。能分辨精妙的理论，就以为有和离娄一样犀利的眼力。信口给事物分类划等级，就以为精通经义名理。喜欢评论是非，就以为能辨别善恶。评议是非，品题人物，就以为能识别人才。随意评说国家大事，就以为是德法术三才具备的人才。这些就如同判断会鸣叫的动物，根据它的声音给它起名一样。

up with one another, few people are right in observing and more are wrong.

Hence, there must be two errors: the first is the error caused by judging by one's appearance, such as one believe the other's external image and his style of conversation soon after getting in contact with him. The second is the error caused by the difficulty grasping the other's constant changes of his actions and thoughts. So when making the acquaintances of a man or observing him, if you affirm someone's reputation only by his deeds, you will not be able to know his real ability. For example, the one whose thoughts are shallow but who manifests himself and makes widely known, will be considered to be something unusual out of the ordinary. The one who is deep in thoughts, wise and farsighted, peaceful and seeking no fame and wealth, will be considered to be empty. The one who can differentiate the brilliant theories will be considered to be a man with the same sharp eyes as Li Lou. The one who classifies things irresponsibly will be considered to be proficient in the meaning of the doctrine. The one who likes to comment what is right or wrong will be considered to be the critic. The one who often appraises matters or men of ability through discussion will be considered as able to evaluate them. The one who likes to criticize political affairs as he pleases will be considered to be the leader of a state. All

【原文】

夫名非实，用之不效。南箕不可以簸扬，北斗不可挹酒浆。故曰：名犹口进，而实从事退。众睹形而名之，故用而不验也。中情之人，名不副实，用之有效。真智在中，众不能见，故无外名而有内实。故名由众退，而实从事章。效立则名章。此草创之常失也。浅智无终，深智无始，故众人之察物，常失之于初。

故必待居止，然后识之。视其所止，观其所居，而焉不知。故居，视其所安。安其旧者，敦于仁。达，视其所举。举刚直者，厚于义。富，视其所与。与严壮者，明于礼。穷，视其所为。为经术者，勤于智。贫，视其所取。取其分者，存于信。然后乃能知贤否。行此者贤，反此者否。此又已试，非始相也。试而知之，岂相也哉。所以知质，未足以知其略。略在变通，不可常准。

【今译】

名声不符合实际的人，一旦被任用则不能得到相应的效果。所以说，名声由于口传而显扬，但如果名实不符，好名声会由于事实的验证而消退。有真实才能的人，虽然没有相应的名号，一旦被任用则能显出效果。所以说，名声由于没有口传而微弱，但如果有真实才能，则会在实践中得到彰显。这些都是初次接触以貌取人容易出现的错误。

所以一定要通过观察一个人的为人处世，然后才能识别他。这就是：居处在家时，看他安于什么；仕途通达时，看他举荐何人；财富丰裕时，看他施与何人；官场挫折时，看他做什么；穷困贫贱时，看他如何对待财物。由此就可以知道他是否为贤人。这是经过实践检验得出的结果，不是凭初次的印象所下的结论。因而仅仅了解一个人的质性，还不足以了解人的谋略。

these are like giving names to that kind of animals after their utterance they give.

Once a man unworthy of his fame is appointed to a post, there will be no result people want. Therefore it is said that one's reputation becomes greater because of being spread widely; but if one's fame falls short of his reality, his fame will fade out with the facts tested. The man having real ability, sometimes having no title he deserves, once is assigned, there must be evident results. Therefore one's reputation sounds weak because of no spreading from mouth to mouth, but if he has real competence, he will be easily seen in practice. These are the errors easily arisen from judging by appearance when one first meets another.

Therefore, only by observing one's behavior and conduct can we know a man. That is: when a man is not in power and stays at home idle, observe what he is content with; when he has a spell of good fortune in his official career, observe what kind of men he recommends; when he acquires great wealth, observe whom he gives in charity; when he suffers setbacks in official circles, observe what he is doing; when he falls into poverty, observe how he handles his property. From all these points we can know whether he is a person of virtue. These are the outcomes from practice, not the conclusion from the first impression. So if you only know one's nature and substance, you

【原文】

且天下之人，不可得皆与游处。故视其外状，可以得一，未足尽知。或志趣变易，随物而化。是以世祖失之庞萌，曹公失之董卓。或未至而悬欲，或已至而易顾。李轶始专心于光武，終改顾于圣公。或穷约而力行，或得志而从欲。王莽初则布衣折节，卒则穷奢极侈。此又居止之所失也。情变如此，谁能定之。由是论之，能两得其要，是难知之难。既知其情，又察其变，故非常人之所审。

11.2　何谓无由得效之难？上材已莫知，已难识知。或所识者在幼贱之中，未达而丧；未及进达，其人已丧。或所识者未拔而先没；未及拔举，已先没世。或曲高和寡，唱不见赞；公叔座荐商鞅，而魏王不能用。或身卑力微，言不见亮；禽息举百里奚，首足皆碎。或器非时好，不见信贵；窦后方好黄老，儒

【今译】

况且天下人才众多，不可能都同他们同时共处。有的人志向情趣变更移易，随着客观环境而不断变化。有的人未见面接触时，诚心向往羡慕，而一旦见面接触则很快改变初衷。有的人仕途困顿时，笃行勤俭，努力不懈，而一旦志得意满，便放纵任性。这又是仅凭观察他的起居行动而不能得到的。由此说来，要做到既知常情，又知变通，两得其要，才是难以识别的困难！

11.2　什么叫无法荐举的困难？上等才能的人是无法识别的。或者这些人尚在年幼贫贱之中，他们的才能未及显露，已经丧命；或者已经显露出来了，但未及提拔，已经去世；或者推荐者本人的荐举之言高深微妙，难觅知音；或者身世卑微，力量菲薄，人微言轻，不被信任重用；或者被推荐者才能不合时尚，不被信

are not sufficient to know his resource and astuteness.

Moreover there are large numbers of able men in the world, it is impossible for you to stay with them at a time in one place. There are those whose ambitions and interests change and transfer with circumstances. There are those who yearn somebody with sincerity and admiration before meeting him, but once they get in touch with him, they will change their minds. there are those who, when exhausted themselves in the official circles, are really industrious and work hard persistently, but once he achieves his ambition, he will be self-indulgent and self-willed. These cannot be known only by observing his behavior and action. From these we may conclude that the difficulty of knowing men only lies in both knowing reason and knowing change, at both points.

11.2 What is meant by the difficulty of recommending the able men after knowing them?

Those whose abilities are of the highest grade are much more difficult to discern. Some of them, being in straitened and humble circumstances when young, may have died before they make a show of their abilities. Or some of them, having showed their abilities, may die before they are appointed. Or some of them fail because the statements in the recommendation of the sponsor are too

【原文】

者何由见进。或不在其位，无由得拔；卞和非因匠，所以抱璞泣。或在其位，以有所屈迫。何武举公孙禄，而为王氏所推。

是以良材识真，万不一遇也。材能虽良，当遇知己。知己虽遇，当值明王。三者之遭，万不一会。须识真在位，诚百不一有也。虽识己真，或不在位。以位势值可荐致之宜，十不一合也。识己须在位，智达复须宜。或明足识真，有所妨夺，不欲贡荐。虽识辨贤愚，而屈于妨夺，故有不欲。或好贡荐，而不能识真。在位之人，虽心好贤善，而明不能识。是故知与不知，相与分乱于总猥之中。或好贤而不识，或知贤而心妒，故用与不用，同于众总，纷然淆乱。实知者，患于不得达效。身无位次，无由效达。不知者，亦自以为未识。身虽在位，而不能识。所谓无由得

【今译】

任重视；或者推荐者本人不在其位，无从荐举；或者虽在其位，因为有所妨碍，欲荐无由。

所以，真正的人材能够被认识，万人当中难有一个。求得既能识别真情而又身处其位的伯乐，这样的人百人当中难有一个。权位势力可以把人材推荐到合适的位置，本人又能够竭诚推荐，这样的人，十人当中难遇一个。有的人智慧足以识别真才，但因为有所妨碍，不想举荐。有的人喜欢举荐人材，但却不能识别真才。因此，有意蔽贤者与不能识才者，相互混杂在一起，真假难辨。真正识别人材的人，忧虑的是不能达到举荐的目的；不能识

deep and subtle to be understood by the bosom friends. Or some of them are born into the poor and humble families, their capacity and strength being slighted, their words carrying little weight, so they cannot be appointed to the important positions. Or some of them cannot be trusted and valued because their abilities are out of keeping with the times when they are commended. Or some of them have no way because their sponsors are not in office and unable to recommend them. Or though the sponsors are in power, they have no way of recommending them because of some obstacles.

Therefore the chance that the men of real ability can be recognized is hardly one in ten thousand. And the chance that a men like Bole, both being able to understand the reality and being in proper position, can be found is nearly none in a hundred. The chance that a man who has proper power and position to recommend the men of ability to the suitable position whole heartedly can be met is hardly one in ten. Somebody is wise enough to recognize the men of real ability, but he does not have the desire to recommend them because of some obstacles and hindrances. Somebody is keen on recommending able men, but he is unable to recognize them.

Therefore these two kinds of men, those who purposely and deliberately withhold the presence of the able men,

【原文】

效之难也。故曰知人之效有二难。是以人主常当运其聪智,广其视听,明扬侧陋,旁求俊乂,举能不避仇雠,拔贤不弃幽隐,然后国家可得而治,功业可得而济也。

【今译】

别人材的人,自以为没有遇到真正的人材。这就是所说的无法荐举的困难。所以说,识别人材并且能够荐举到合适的位置,有两方面的困难。

and those who cannot recognize the able men, are often mixed up with one another in a mess, and people often have difficulties distinguishing the true from the false. Those who really know the men of abilities are worried that they have no way to obtain the results of their commendation. Those who cannot recognize the men of abilities believe in their own way they have not met with any such men. This is the difficulty of recommending.

Therefore it is said that there are two difficulties in obtaining the results of knowing men and of appointing them to proper positions.



释争第十二 贤善不伐,况小事乎!释忿去争,必荷荣福。

【原文】

12.1 盖善以不伐为大,为善而自伐其能,众人之所小。贤以自矜为损。行贤而去自贤之心,何往而不益哉。是故舜让于德,而显义登闻。汤降不迟,而圣敬日跻。彼二帝虽天挺圣德,生而上哲,犹怀劳谦,疾行退下。然后信义登闻,光宅天位。郄至上人,而抑下滋甚。王叔好争,而终于出奔。此二大夫矜功陵物,或宗移族灭,或逃祸出奔。由此观之,争让之道,岂不悬欤。然则卑让降下者,茂进之遂路也。江海所以为百谷王,以其处下也。矜奋侵陵者,毁塞之险途也。兕虎所以撄牢槛,以其性犷噬也。

是以君子举不敢越仪准,志不敢凌轨等。足不苟蹈,常怀退下。内勤己以自济,外谦让以敬惧。独处不敢为非,出门

【今译】

12.1 善行以不自夸为高,贤名因自夸受损。舜自以为德行不高而辞让尧的禅位,因此他光明的品德上闻于天。商汤礼贤下士毫不迟疑,因此他圣明的品德日益发扬光大。与此相反,郄至老是想居于人上,结果受到打击而终于被杀。王叔喜好争执,而最终被迫逃亡晋国。由此看来,谦虚礼让甘于处下,是宦海进取的通途;自负骄傲侵犯欺凌,是名声行为终将毁败的险道。

所以君子的言行举止不敢超越礼仪准则,思想情志不敢背离法规原则。对自己勤于反省勉励,以使自身受益。对他人谦

Chapter 12 Dissolving Rivalries

12.1 The greatness of the good is in not singing one's own praises. The good fame is damaged because of blowing one's own trumpet.

Therefore Shun once politely declined the crown handed over by Yao, because the former thought his virtue was not in a parallel with the highest, and so his brilliant quality resounded through the skies. Tang went out of his way to enlist the services of the talented and learned without hesitation, so his holy and wise quality daily increased. On the contrary, Xi Zhi always wanted to overtop all others, but, under constant attacks, he ended up dead with murder. Wang Shu and Chen Shen liked to seek quarrels, but ultimately they were forced to leave for the Jin State as exile. From this, it is thought a thoroughfare of advancement in officialdom to be modest with comity and to be willingly on a lower footing, while it is thought a dangerous road to be conceited, aggressive and treating others highhandedly, such a road may finally ruin one's fame.

Therefore when a man of noble character speaks and acts within the standards of etiquette that he does not dare to go beyond, his thoughts and feelings never go against the law and regulations. He questions and encourages himself

【原文】

如见大宾。是以怨难不在于身,而荣福通于长久也。外物不见伤,子孙赖以免。

彼小人则不然。矜功伐能,好以陵人,初无巨细,心发扬以陵物。是以在前者人害之,矜能奔纵,人情所害。有功者人毁之,恃功骄盈,人情所毁。毁败者人幸之。及其覆败,人情所幸。是故并辔争先,而不能相夺。小人竞进,智不相过,并驱争险,更相蹈籍。两顿俱折,而为后者所趋。中道而毙,后者乘之,譬兔殛犬疲,而田父收其功。由是论之,争让之途,其别明矣。君子尚让,故涉万里而途清。小人好争,足未动而路塞。

12.2 然好胜之人,犹谓不然。贪则好胜,虽闻德让之风,意犹昧然,乃云古人让以得,今人让以失,心之所是,起而争之。以在前为速锐,以处后为留滞,故行坐汲汲,不暇脂车。以下众为卑屈,以蹑等为异杰,苟矜起等,不羞负乘。以让敌为回辱,以陵上为高厉。故赵穿不顾元帅,彘子以偏师陷。是故抗奋遂往,

【今译】

虚礼让,以示敬畏戒惧。因而怨恨非难不至于牵涉己身,而荣华幸福会长久不衰。

小人却不是这样,他们好大喜功,自以为是,并以此凌犯他人。所以当他们处于人前时,易招致人们的陷害;一旦有功劳,也往往被人诋毁;最终失败毁灭,更使人们庆幸不已。因此,小人们一旦势均力敌,会争先恐后,毫不相让;又不能互相超越,结果两败俱伤,为后来者乘势超过,得渔人之利。由此论之,争夺和礼让两条道路,其分别是泾渭分明的。

12.2 然而好胜之人,却以为不是这样。他们以争上居前为迅捷精锐,以居于人后为停滞不前,以礼贤下士为卑下屈抑,以超越同等为特异杰出,以忍让对手为屈辱,以凌犯上级为高强

frequently and regularly so as to help himself. When he treats other people, he is always modest with comity, holding in awe and veneration. So the resentment and criticism will not happen to him, while his glory and happiness will last for ever.

The small man is different. He craves for greatness and success, and considers himself always in the right, and even violates others. So when he is in front of others, he is easily framed up. When he has merits, he is often slandered; and ends up with failure and ruin while people around rejoice at it. More often that not, the small men often strive to be the first and fear to lag behind. None of them will give in once they match one another; but they cannot overcome one another, the result is that both sides of them suffer loss, and both are surpassed conveniently by the late-comers who profit from their conflict.

We may conclude from this, the difference between fight and comity is as clear as the waters of the Jinghe and the Weihe.

12.2 Yet men who seek to do others down do not consider this as right. They consider it as quick and crack to strive to be the first, and consider it as stagnant to stay behind. They consider those who go out of their way to enlist the services of the talented and the learned as humble

【原文】

不能自反也。譬虎狼食生物,遂有杀人之怒。

夫以抗遇贤,必见逊下。相如为廉颇逡巡,两得其利。以抗遇暴,必构敌难。灌夫不为田蚡持下,两得其尤。敌难既构,则是非之理必溷而难明。俱自是而非彼,谁明之耶。溷而难明,则其与自毁何以异哉。两虎共斗,小者死,大者伤,焉得而两全。

且人之毁己,皆发怨憾而变生衅也。若本无憾恨,遭事际会,亦不致毁害。必依托于事,饰成端末。凡相毁谤,必因事类而饰成之。其于听者虽不尽信,犹半以为然也。由言有端角,故信之者半。己之校报,亦又如之。复当报谤,为生翅尾。终其所归,亦各有半信著于远近也。俱有形状,不知其实,是以近远之听,皆半信于此,半信于彼。然则交气疾争者,为易口而自毁也。己说人之瑕,人亦说己之秽,虽詈人,自取其詈也。并辞竞说者,为贷手以自殴。辞忿则力争,己既殴人,人亦殴己,此其为借手以自殴。为惑缪岂不甚哉?借手自殴,借口自詈,非惑如何。

【今译】

刚厉。于是高亢奋发一往直前,而不能回头反省。

以抗直傲慢的态度对待贤者,会得到贤者的恭顺谦逊。以抗直傲慢的态度对待残暴者,就必然造成敌对祸难。敌对祸难一旦造成,那么是非之理必然混淆不清。既然混淆了是非,那同自我毁灭又有什么区别呢?

他人之所以诋毁自己,是由于心中有怨恨并由此产生仇隙争端的结果,因此会假托借口,制造事端,捏造罪行。旁听者虽然不完全相信,但也半信半疑,而自己会采用同样的手段报复对方。最终的结果是远近之人半信于此,半信于彼。这样说来,互相斗气,激烈争执,等于交换言辞自我诋毁;互相揭露,竞相诽谤,等于交换棒棍自我殴打。作为人生的迷惑和谬误岂不是很严重吗?

and yielding, and those who surpass the same class as extraordinary. They regard exercising forbearance to an opponent as humiliation, regard offending the upper rank as excellence and unyielding. Therefore they go forward in high spirits, but cannot return to self-questioning.

If they treat the virtuous man with arrogance he may be modest and respectful towards them.

If they treat the brutal man with arrogance, they are bound to create the hostility and disaster, which are once made, what is wrong or right will certainly be confused and will be hard to make clear. With rightness and wrong confused, is there any difference between self-destruction from such situation?

The reason why others defame you comes from their resentment and from the result of bitter quarrel caused by it. Therefore they may, on the pretext of some excuse, create a false impression and trump up charges. Those who hear such things may not believe them all, but they are half-believing too. And you may retaliate against the other side with the same means. Finally the result is that people far and near are half-beliving and half-doubting about it. From this we can say that contending with each other and quarreling violently are equal to defaming each other by means of changing mouths in speech. And exposing each other and competing for slandering with each other are

【原文】

然原其所由,岂有躬自厚责,以致变讼者乎?己能自责,人亦自责,两不言竞,变讼何由生哉。皆由内恕不足,外望不已。所以争者,由内不能恕己自责,而外望于人不已也。或怨彼轻我,或疾彼胜己。是故心争终无休已。夫我薄而彼轻之,则由我曲而彼直也。曲而见轻,固其宜矣。我贤而彼不知,则见轻非我咎也。亲反伤也,固其宜矣。若彼贤而处我前,则我德之未至也。德轻在彼,固所宜也。若德钧而彼先我,则我德之近次也。德钧年次,固其常矣。夫何怨哉?

且两贤未别,则能让者为隽矣。材钧而不争优劣,众人善其让。争隽未别,则用力者为惫矣。隽等而名未别,众人恶其斗。是故蔺相如以回车决胜于廉颇,寇恂以不斗取贤于贾复。此二贤者,知争途不可由,故回车退避,或酒炙迎送,故廉贾肉袒,

【今译】

然而追究根本的原因,难道有经常责备反省自身而导致争辩的吗?都是由于内心不够宽容,对别人苛求不已。或者是怨恨对方轻视自己,或者是嫉恶对方胜过自己。如果我才薄而对方轻视我,那是由于我理亏而对方理直。我贤能而对方不知,那么我被轻视就不是我的过错。对方贤能而居我之上,那是由于我的德行还赶不上对方。如果彼此德行相等而对方居我之前,那应当是我的德才还略有欠缺。由此说来,还有什么可抱怨的呢?

尚且两人德才优劣难分,则能谦让者为优秀。双方争夺得不相上下,那用力多的一方为劣。所以,蔺相如以引车回避决胜于廉颇,寇恂以忍让不斗取胜于贾复。事物发展的势态总是到

equal to exchanging blows with stick and club. Aren't such perplexity and falsehood in man's life a grave situation?

Yet if we get to the root of the matter, are there any quarrels which are caused by constant self-questioning and self-blame? They are all from lack of tolerance within oneself and being too overcritical of others. Some of them may resent being underestimated by the other side, and some of them envy and hate being surpassed by the other side.

If you lack in knowledge and others underestimate you, that is you are in the wrong and others in the right. If you are virtuous and able, and others do not know it and look down upon you, it is not your fault. If others are virtuous and able, and are placed a head of you, then your virtue has not kept pace with others'. If the virtue of others are equal to yours, and they are ahead of you, it should be thought that your virtue is slightly deficient. Then what do you have to complain about?

Moreover, if there are two men whose virtue makes no distinction of rank, then the one who can decline out of modesty is the superior. If there are two men who are scrambling and they come out even, then the one who exerts more his strength is the inferior. Therefore Lin Xiangru decided his victory over Lian Po by means of turning away his chariot to avoid meeting the latter. Kou Xiong overcame Jia Fu by not fighting and forbearance. Everything

【原文】

争尚泯矣。物势之反，乃君子所谓道也。龙蛇之蛰以存身，尺蠖之屈以求伸，虫微物耳，尚知蟠屈，况于人乎！

12.3 是故君子知屈之可以为伸，故含辱而不辞。韩信屈于胯下之辱。知卑让之可以胜敌，故下之而不疑，展喜犒齐师之谓也。及其终极，乃转祸而为福，晋文避楚三舍，而有城濮之勋。屈仇而为友。相如下廉颇，而为刎颈之交。使怨仇不延于后嗣，而美名宣于无穷。子孙荷其荣荫，竹帛纪其高义。君子之道岂不裕乎？若偏急好争，则身危当年，何后来之能福？

且君子能受纤微之小嫌，故无变斗之大讼。大讼起于纤芥，故君子慎其小。小人不能忍小忿之故，终有赫赫之败辱。小人以小恶为无伤而不去，故罪大不可解，恶积不可救。怨在微而下之，犹可以为谦德也。怨在纤微，则谦德可以除之。变在萌而争之，则祸成而不救矣。涓涓不息，遂成江河，水漏覆舟，胡可救哉。是故陈馀以张耳之变，卒受离身之害。思复须臾之

【今译】

极限后向相反的方向转化，这就是君子所说的“大道”。

12.3 君子懂得只有弯曲才可以伸展，所以含忍屈辱而不躲避。懂得谦卑礼让可以胜敌，所以甘居人下而不犹豫。等到最终，就把灾祸转变成幸福，使对手心服而成为朋友，怨仇不延及后代，而美名传播到未来。由此说来，君子之道难道不宽裕吗？

而且君子能够容忍小的猜忌，所以不会有突变竞斗的大争讼。小人不能容忍小的怨恨，最终导致了极大的失败和侮辱。双方的怨恨在微小情况下，谦让可以化解它，这仍然不失为谦虚的美德。变斗在萌芽状态下，如果继续争强好胜，那么会形成祸

transforms itself finally into its opposite when getting to the limit, that is called "the general principle" by the gentlemen.

12.3 Since the gentleman knows that bending can be turned into stretching, he often endures shame and humiliation without keeping away from them. And also he knows that his humbleness and modest declination can be used to overcome his opponent, so he rests content to a lower state without hesitation. He attains what he wants and turns calamity into happiness, compelling his opponents to become his friends convincingly, preventing their resentment from falling on both of their descendants, and his good reputation spreading forever. Isn't the way of the gentlemen broad?

Moreover, the gentleman can tolerate the petty suspicions and jealousies and for this reason there will not be suddenly changing argument and lawsuit. The small man cannot tolerate the petty resentment, and finally that leads to his utmost defeat and humiliation. One's modest declination can turn the resentment on both sides into an advantage when it is small, yet he can still be regarded as a man of virtue with modesty. When the changing argument is in the embryonic stage, if both sides concerned seek to do the other side down, the calamity caused by this is inevitable.

Therefore Chen Yu was finally beheaded on account of

【原文】

忿，忘终身之恶，是以身灭而嗣绝也。彭宠以朱浮之郤，终有覆亡之祸。恨督责之小故，违终始之大计，是以宗夷而族覆也。祸福之机，可不慎哉！二女争桑，吴楚之难作；季郈斗鸡，鲁国之衅作。可不畏欤！可不畏欤！

是故君子之求胜也，以推让为利锐，推让所往，前无坚敌。以自修为棚橹。修己以敬，物无害者。静则闭嘿泯之玄门，动则由恭顺之通路。时可以静，则重闭而玄嘿。时可以动，则履正而后进。是以战胜而争不形，动静得节，故胜无与争，争不以力，故胜功见耳。敌服而怨不构。干戈不用，何怨构之有。若然者悔吝不存于声色，夫何显争之有哉？色貌犹不动，况力争乎。

彼显争者，必自以为贤人，而人以为险诐者。以己为贤，专固自是，是己非人，人得不争乎！实无险德，则无可毁之义。

【今译】

灾而不可挽救。所以，陈馀因同张耳的私仇，最终遭受身首分离之祸；彭宠因同朱浮的矛盾，最终遭受身亡族灭之灾！祸福变化的关键，不可不谨慎啊！

因此，君子求取胜利，以谦虚推让作为一往无前的锐利武器，以自我修养作为进攻敌人、保护自己的法宝。静止时闭口不言、凝神静思，行动时遵循恭顺谦敬的通达道路。所以战胜敌人而未形成争斗，敌人降服而未构成仇怨。如此则悔恨不留存于声色外貌，哪里还有大的争端呢？

那些大的争端，一方必定自以为是贤德之人，而对方则以为是阴险邪僻。如果确实没有邪恶的德行，别人就没有可以诋毁的理由；如果确实德行邪恶，又怎么可以与对方争论呢？德行邪

his personal enmity with Zhang Er. Peng Chong and his whole family ended up died because of the contradiction between Zhu Fu and himself. You can't act without caution at the critical moment!

Therefore when the gentleman seeks victory, he uses the modest declination as his sharp weapon to go ahead irresistibly, uses self-cultivation as his support to attack the enemy and to safeguard himself. When at a standstill, he contemplates without a word. When in action, he goes along the thoroughfare of respectfulness, submission and modesty. Therefore, when he vanquishes the enemy, the struggle between them has not been visible; when the enemy yields to him, the enmity has not been aroused. In this way, the regret and remorse do not remain in the appearance and voice, how can there be great dispute? Or rivalry?

If there is a big rivalry, people on one side must consider themselves virtuous, but the other side consider them treacherous, evil and irregular. If one has not any evil deeds, others will have no reason to slander him. If one has evil deeds indeed, how can he dispute with his opponents? Quarreling with such a man of evil deeds is like caging the rhinos and tying up the tiger. How can it be done? It is a certainty that he will injure all others once he flies into a rage.

【原文】

若信有险德，又何可与讼乎？险而与之讼，是柙兕而撄虎，其可乎？怒而害人，亦必矣。《易》曰："险而违者讼。讼必有众起。"言险而行违，必起众而成讼矣。《老子》曰："夫惟不争，故天下莫能与之争。"以谦让为务者，所往而无争。是故君子以争途之不可由也。由于争途者，必覆轮而致祸。

12.4 是以越俗乘高，独行于三等之上。何谓三等？大无功而自矜，一等；空虚自矜，故为下等也。有功而伐之，二等；自伐其能，故为中等。功大而不伐，三等。推功于物，故为上等。愚而好胜，一等；不自量度，故为下等。贤而尚人，二等；自美其能，故为中等。贤而能让，三等。归善于物，故为上等。缓己急人，一等；性不恕人，故为下等。急己急人，二等；褊戾峭刻，故为中等。急己宽人，三等。谨身恕物，故为上等。

【今译】

恶，而又与对方争论，这等于把犀牛关入笼中，把老虎捆绑住，这怎么行呢？一旦发怒而伤害众人，也是必然的。《易传》说："人阴险而又刚健固执，则争讼不已。一旦有争讼就一定有众人参与。"《老子》说："正因为他谦让不与人争，所以天下没有人能争得赢他。"因此，君子认为争执之途是难以行走的。

12.4 所以君子超越凡俗，独立特行在三等人之中属于上等。什么叫三等？本来没有功劳而自恃有功，是下等；虽有功劳而骄傲自满，是中等；功勋卓著而不自夸，是上等。愚蠢而且好胜，是下等；贤明但却盛气凌人，是中等；贤明而能谦让，是上等。自己松懈，要求别人苛刻，是下等；对自己对他人都要求苛刻，是中等；严以律己，宽以待人，是上等。

It is said in *the book of changes* that, "When dealing with a treacherous, disobedient and stubborn man, there must be disputes and lawsuits which, once happen, will last forever with a multitude of people involved in."

The book Lao Zi says, "just because one is modest and does not compete with others, no one in the world can win in the competition with him." Therefore the gentlemen think that the way of dispute and quarrel is too difficult to pass through.

12.4 Therefore the gentleman of noble character overcomes all worldly thoughts. Since he, completely independent, goes freely within the three categories of men, he belongs to the highest category. What do the three categories of men mean?

Those who have not any merits but feel reassured that they have them belong to the low category. Those who have merits but become conceited and complacent belong to the medium category. Those who have outstanding feats but do not crack themselves up belong to the superior category.

Those who are stupid but seek to do others down belong to the low category. Those who are wise but domineering belong to the medium category. Those who are wise and able with the style of modest declination belong to the superior category.

【原文】

凡此数者，皆道之奇，物之变也。心不纯一，是为奇变。三变而后得之，故人莫能远也，小人安其下等，何由能及哉。夫唯知道通变者，然后能处之。处上等而不失者也。是故孟之反以不伐，获圣人之誉。不伐其功，美誉自生。管叔以辞赏，受嘉重之赐。不贪其赏，嘉赐自致。夫岂诡遇以求之哉？乃纯德自然之所合也。岂故不伐、辞赏、诡情求名耶？乃至直发于中，自与理会也。

彼君子知自损之为益，故功一而美二。自损而行成名立。小人不知自益之为损，故一伐而并失。自伐而行毁名丧。由此论之，则不伐者，伐之也；不争者，争之也；不伐而名章，不争而理得。让敌者，胜之也；下众者，上之也。退让

【今译】

以上所说的这三等，都是事物发展变化的特殊规律。通过对这三种变化的分析认识然后才能达到独行于上等的境地，所以一般人是不能够做到的。只有那些通晓天地之道，深明变化之理的人，才能立于上等的境界。因此，孟之反因为不自夸有功，而获得圣人的赞誉；管仲、鲍叔因推让辞赏，受到嘉美厚重的表扬。这难道是可以用不正当的手段求得的吗？那是纯粹的德行与自然的本性撞击遇合的结果。

君子懂得自我谦损终会受到益处，所以一分的劳动获得二分的美誉。小人不懂得爱占便宜实际上是自我损伤，所以一经自夸，功劳名誉随之丧失。由此说来，不自夸，本身就是对自我名声的夸耀；不争夺，本身就是对名利的拥有；忍让敌

Those who are slack but make excessive demands to others belong to the low category. Those who make excessive demands to both others and themselves belong to the medium category. And those who are strict with themselves but broad-minded towards others belong to the superior category.

All the three categories above-mentioned are the particularity decided by the particular principle in the development of things. Only after knowing the variation of these three categories by the analysis of them, can one reach the extent that he can go alone freely as one of the superior category, which the ordinary men can not. Only those who thoroughly understand the universal principle, and know clearly the changes of things can reside in the superior category.

Therefore Meng Zhi-fan was highly praised by the sage because he did not sing his own praise for his merits. Guan Zhong and Bao Shu received high praise as a reward because they modestly declined the grant. Can anyone seek and obtain such kind of rewards in improper ways? These are the results of reaction of pure virtue and moral integrity.

The gentleman of noble character understands that self-modesty and self-humbleness will finally be of great benefit to oneself. So he gets his good fame that doubles his actual work. The small man does not understand coveting small

【原文】

而敌服，谦尊而德光。君子诚能睹争途之名险，独乘高于玄路，则光晖焕而日新，德声伦于古人矣。避忿肆之险途，独逍遥于上等，远燕雀于啁啾，匹鸣凤于玄旷，然后德辉耀于来今，清光侔于往代。

【今译】

手，那是为了战胜敌手；居于人下，那是为了居于人上。君子确实能够看清争夺之途的险恶，独自超越俗众达到玄远的境界，那么光辉焕发，日新月异，仁德的声誉可以媲美于古代圣贤。



advantages is actually self-injury. So one will lose his merits and fame as soon as he blows his own trumpet.

We may conclude from this that not showing off is just in praise of one's own fame; not scrambling for fame and wealth means actual possession of them; to be forbearing and conciliatory to an opponent is to be victorious over him; and to lower oneself before the multitudes is to overtop them.

Indeed, the gentleman is able to see clearly the sinister and dangerous way of scramble, and for this reason, he alone oversteps the ordinary and reaches the realm of profundity, his luster glowing and changing with each passing day, his virtuous reputation can be equal to that of the ancient sages.

